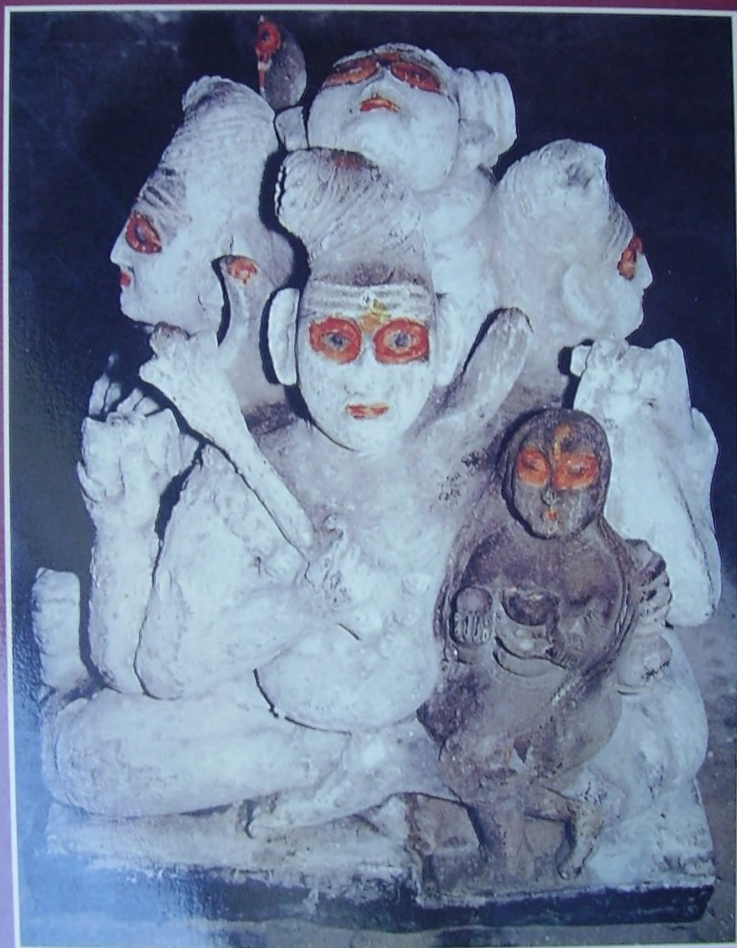


JÜRGEN HANNEDER

ABHINAVAGUPTA'S
PHILOSOPHY OF REVELATION
MĀLINĪŚLOKAVĀRTTIKA I, 1-399



EGBERT FORSTEN

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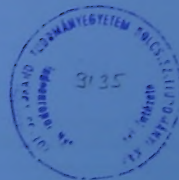
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Abhinavagupta's Philosophy of Revelation

An edition and annotated translation of

Mālinīśloka-vārttika I, 1-399

Jürgen Hanneder



EGBERT FORSTEN · GRONINGEN

1998

COVER illustration: Panchaatanana 'Siva. Pancavakra Temple. Mandi,
Himachal Pradesh, 14th Century AD

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Preface

The present work is an attempt to edit and translate the first part of the *Mālinī-sloka-vārtika*, which deals with the origin of the Śaiva revelation. This text is, as its name indicates, a versified commentary on the *Mālinīvijayottaratantra* and was composed by the Kashmirian philosopher Abhinavagupta, whose literary activity must have centred around the end of the 10th and the beginning of the 11th century AD. It is written in a style which sometimes looks simple, but never is, and the high degree of abstraction it displays combines with the bad state of the transmitted text to present a formidable task to every reader. As this case proves, only initial naivety and the commitment to finishing a degree in a predetermined time can persuade one to pursue such a work. Even if it is not stated at every other verse, my interpretation cannot be anything but provisional. Nevertheless it is, I think, useful to make this attempt, because the text is important for further studies of Abhinavagupta's concept of the Śaiva canon.

The greater part of this work was completed during a one and a half year stay in Oxford, where I had the opportunity to discuss approximately half of my edition and translation as well as many issues relating to the interpretation of this text with Professor Alexis Sanderson of All Souls College. He very generously made available to me some of his unpublished articles and drew my attention to many of the sources utilized in this thesis; it is no exaggeration to say that without his guidance this work would have been impossible.

I also wish to thank Professor Michael Hahn to whom I owe most of my philological training in Sanskrit and who took upon himself the supervision of this doctorate. His unfailing support in every stage was crucial to the completion of this thesis.

For creating the lively and stimulating atmosphere in Oxford I would like to thank my fellow students, especially my colleague and friend Dr. Dominic Goodall, not only for numerous discussions on Śaiva matters, but also for proof-reading and improving the English, Dr. Harunaga Isaacson, especially for his close inspection of my edition, and Somdev Vasudeva for his comments; furthermore, in chronological order, Dr. Johannes Schneider (Berlin), Dr. Jayandra Soni (Marburg), Dr. Peri Sarveshvara Sharma (Marburg) and Prof. Walter Slaje

(Halle), and Philipp Maas, M.A., all of whom contributed to this work through valuable suggestions.

Finally I wish to thank Prof. Raffaele Torella, who was the external supervisor for the doctoral thesis, and who provided me with a substantial list of corrections that helped a great deal to improve the present edition.

I should also like to thank B.P. Sharma, Jammu, who has been so kind as to provide me with copies of the two manuscripts, to the Niedersächsische Staats- und Universitätsbibliothek, Göttingen, and the Bodleian Library, Oxford, for the permission to use their manuscripts for the present publication.

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Part 1

Introduction

Chapter 1

The Śaiva Revelation

The first part of the *Mālinī[śloka]vārttika*¹ deals with the origin of the five streams (*pañcasrotas*) of Śaiva revelation (*śaivaśāstra*),² that is, with the divisions and hierarchies of the texts taught by Śiva. In order to understand the position of this religion in what we are used to call Hinduism, as well as the context of the *Vārttika*, some preliminary considerations may prove useful.

Since the term 'Hinduism' as a modern creation is not considered sufficient for the description of Indian religions in a historical perspective, a distinction between Vedism or Vedic religion, Vaiṣṇavism and Śaivism is sometimes adopted in textbooks on "Hinduism". The first term is unfortunately confusing, for the word "Vedic" is used by medieval Indian exegetes not as a historical term, but as denoting one, namely the orthodox,³ segment of Indian religions. One of the main criteria that defined the position of "sects" or "religions" in India was their position relative to orthopraxy, i.e. to the "vedic" religion. Acceptance of it was demonstrated through the practice of a social religion based on exegesis of a twofold canon of scriptures, "vedic" literature (*śruti*) and the more elastic category of *smṛti*. Because of their abandonment of orthopraxy – for instance through rejecting caste – certain religious groups, like the Buddhists or Jains, were considered to be "un-vedic" (*vedabāhya*). For the orthodox, even Śaivas and Pāñcarātrikas were *vedabāhya* – and therefore not fundamentally different from the Buddhist – as they based their system on scriptures that were revealed by Śiva or Viṣṇu and disputed the authority

¹ See 3.1. for the names of this text and Appendix 3 for the abbreviations used.

² The term *śāstra* is sometimes used in the singular to describe "scripture" itself. Despite the fact that oral traditions play a great role in Indian literature, I am using the word "scripture", since on the lowest level of revelation the *śāstra* is a written document, even if it is supposed to be learnt by heart.

³ I have usually followed the convention to use "orthopraxy" instead of "orthodoxy" in order to emphasize that not so much belief in, but practice of a specific cult is the defining characteristic; nevertheless I do not feel competent to coin a new adjective.

of the Veda.⁴ In order to maintain their position, the Tantrics had to clarify their rejection of the Veda. Yāmūnācārya therefore differentiates between several meanings of *vedabāhya*: "Is it just to be different from the Veda, to perform acts prohibited by the Veda, or to hate the Veda?"⁵ He then shows that none of these apply to his system, the Pāñcarātra, but argues that it is the absence of a secular law that complicates the issue: some Vedic injunctions, like non-violence, apply to all parts of society and not only to the higher castes that are usually thought to be the addressee of Vedic injunctions. Otherwise brahmin-murder would not be a crime for an outcast to whom the Veda does not apply.

In this context the term "Śaivism" unavoidably occludes as much as it defines, for an important segment of Śaivism is un-vedic in as much as it is based on a group of scriptures, the Tantras, which are held to be superior to the Veda.⁶ There is in fact a wide range of cults, some of which accept the Veda while others include it as a lower and soteriologically ineffective revelation. The generally compromising position with regard to the Veda, however nominal in nature, is perhaps sufficient to justify the inclusion of Śaivism as a whole into "Hinduism". Abhinavagupta's own philosophy is certainly among the moderate majority of Śaiva cults that would not openly contradict orthopraxy, i.e. conformity to the rules of caste, purity and the like, but deny its efficacy in securing liberation. Such a position was explained, for instance, by the following line of reasoning: God, in order to preserve a functioning society, created lower scriptures that teach these behavioural rules and support them with the promise of reward. Proof for this is, according to Abhinavagupta's school, that the "wise men" who propagated these rules did not necessarily conform to them: "One should not do what they do, but do what they say."⁷

In order to clarify the matter we have to distinguish at least between a Veda-

4 Cf. *Āgamaprāmānya*, p. 53: *śaivaṃ pāśupatam caiva buddham apy ārhatam tathā || kṛpā-lam pāñcarātram cety evaṃ pāśandātasmṛteḥ || validikaṃ tāntrikaṃ ceti vibhāgākaraṇād api || ganyante pāñcarātrasya vedabāhyatvanīcayāḥ ||*

5 *kim eṣa vedād anyatvaṃ vedabāhyatvam ucyate || tannīyādhārīhakarītvam āho tadde-paśitāḥ ||* *Āgamaprāmānya*, p. 135f.

6 The fact that (Tantric) Śaivism is defined by its unique revelation has not been recognized properly. Older textbooks on Hinduism or Śaivism often conflate Purāṇic and Tantric descriptions of Śiva and thereby fail to communicate the historical background characterized by an interaction of Tantric and Vedic elements. To state that the formless Śiva (*nīkala*) "is by the Highest Brahman of the Vedāntins" (GONDA (1976), p. 48) may explain the concept by analogy, but could not be more misleading when it comes to the relative position of Vedānta and Śaivism.

7 *net te kuryat na tat kuryād yad brūyāt tat samācāret* | See TĀ 4.244 with Viveka and 37.9.

congruent devotion to Śiva, as represented by the Śaivism of the Purāṇas on the one hand, and Tantric Śaivism on the other. The word "Śaiva" for the latter then does not mean "a worshipper of Śiva", but one who follows a scripture taught by Śiva.⁸ This distinction is crucial, because the fact that some Śaivas adhered to a system of worship with a predominantly female pantheon was not sufficient to rank them in a different religious category.⁹

These are however only outlines that facilitate the understanding of the complicated processes of adaptation on both sides. For, in reality, the distinctions are blurred by attempts on the side of these Tantric traditions to subsume Vedic religion, as well as by the efforts of the more conservative to integrate Tantrism into orthodoxy; the most striking example for the latter is probably the cult of the Śrīvidyā which, although it started as a scripture associated with the Bhairava canon, was integrated into the system propagated by the Śāṅkarite order at Śrīgeri, which is today one of the safeguards of orthodox Hinduism.¹⁰

If we exclude the Śaivism of the Purāṇas and the Śivadharmā, we arrive at a twofold distinction, namely between the so-called Ātīmārga and the Mantramārga. The Ātīmārga is more or less identical with Pāśupata Śaivism of different kinds, whereas the Mantramārga contains Tantric Śaivism with its subdivisions.¹¹ In Abhinavagupta's time the main distinction within Tantric Śaivism was the dichotomy that subsisted within the Mantramārga between the (Śaiva-)Siddhānta and the non-dualistic schools.¹² The Siddhānta adhered

8 See SANDERSON (1996), who refers to *Āgādhyāy* 4.3.101, 4.2.59 and 4.2.64. The derivation would be something like the following: *śivena proktaṃ = śaivism. śaivism adhite = śaivaḥ*.

9 See SANDERSON (1990a), p. 128, and commentary on 191cd-194ab. Unfortunately the matter is complicated by the doctrine of a non-dualism of power (*śāktadvaita*) that was propagated by some Śaivas, but was contested by others. Saiddhāntikas like Nārāyaṇa-kaṇṭha unsurprisingly deny that Śāktas are still Śaivas (Vṛtti on *Mrgendratāntra*, caryāpāda, 1.2). But also Somananda, in the third chapter of his *Śivadvīpī*, criticises those Śaivas, who are "śāktivādīnāḥ": if power is, out of devotion, extolled as if it were the highest deity, this is, as he says, unproblematic, because Śiva and Śakti are inseparable. But he too makes the point that some Śāktas are no more Śaivas, despite being rooted in the same tradition and being non-dualists! If we look at *Bṛhadvīmāṣinī*, vol. 3, p. 331, where Abhinavagupta glosses *viśeṣadarśana* as *śāktadvaita*, we can only conclude with SANDERSON that the core of Abhinavagupta's philosophy must be called Śāktā and that much of his exegetical effort is devoted to veiling this fact.

10 See SAWAI (1992).

11 For the following, see SANDERSON (1995), p. 19f.

12 In this thesis the term Siddhānta refers to the Kashmirian predecessors of the Tamilan Śaiva Siddhānta, i.e. to Sadyojyotiḥ, Nārāyaṇa-kaṇṭha and Rāmakaṇṭha II (*sadyojyotiḥpāda-*

to a strictly dualist doctrine according to which Śiva is merely the efficient cause of the world, and remains without contact to the lower and impure levels of the universe. He is distinct from the souls and the world. "The soul is all-pervasive, eternal and equals Śiva, [but] its Śiva-nature is obstructed by *mala*. With its Śiva-nature confined by that, it cannot know or act without a means. This [soul] which is dependent on means of experience acquires [for that reason a further] bond which is called *māyā* and consists [of the *tatvas*] *kalā* etc. [which are their products]. *Māyā* is the womb of the world."¹³ Since *mala* was conceived of as a substance, it could, according to the Saiddhāntikas, only be removed through an action: the ritual of initiation which removes the veil and secures final liberation at death with the falling away of the remaining bonds. For Abhinavagupta's non-dualist school the soul is identical with Śiva and has only to recognize this fact in an act of intuition in order to be liberated. All the distinctions made by the Siddhānta are ultimately unreal, for there is only the one reality called Śiva. Whereas the dualistic Siddhānta rejected the non-dualistic schools, the latter included the former as a lower form of revelation. The inclusivist hierarchy of Abhinavagupta's school aimed at explaining the whole spectrum of 'religions', since it included not only the Pāṣupatas and the Siddhānta, but also Buddhist philosophy, Yoga and the like. In theory the relative position of a religion could be deduced from its doctrinal standpoint,¹⁴ but – in the case of Śaiva schools – more importantly from its basic ritual structure. If we rank the Śaiva cults according to increasing heterodoxy, we can see that the defining characteristic in their pantheon is the degree to which female and ferocious deities come to the foreground. On the lower end of the scale, in the Siddhānta, only the consortless mild Sadāśiva is

worshipped – his power being personified in his throne –; in the Krama, the most heterodox of the Kashmirian cults of our author's time, the ritual centres on groups of female, ferocious deities. We arrive at the following sequence: the Siddhānta; the cult of Netraṇātha represented by the *Netratānta*;¹⁵ the cult of Svachchandaḥairava based on the authority of the *Svachchandaṭānta*;¹⁶ the Trika with its sub-levels; and finally the Krama.¹⁷ The internal logic of this series is the notion that an increase of heterodoxy marks an increase of power and soteriological efficacy.¹⁸ One might wonder why Abhinavagupta did not base his exegesis on the Krama, which is on the top end of the scale of esotericism, but on the Trika. The reason is probably that the Krama would stand in too glaring contradiction to the Siddhānta to be a convincing model for the whole Śaiva revelation, whereas the Trika with its multitude of levels¹⁹ could be seen to encompass a variety of cults.

It is true that the esoteric Śaivas saw their non-dualistic theory and practice as a mode that was superior to the Śaiva-Siddhānta, and even more so to the Vedic religion. But this superiority was apparently not something to be demonstrated by directly challenging "external" religion; according to the famous dictum that one should be "inwardly a Kaula, a Śaiva to the outside and a Vaidika in one's daily life",²⁰ one was supposed to keep one's true religious identity secret. Since Tantric practice was essentially private and not a cult performed in the temple, the actual practice of an initiate would not be observed by the public. In other words, the practitioner envisaged by Abhinavagupta would probably have been known to be an initiated Śaiva, but would not appear different from other Śaiva Brahmins. He would regard himself to be beyond the limitations to which his peers were subjected, but he would not upset them by obviously violating their social code; he would be sure that his liberation would not depend, for instance, on him remaining pure by not eating with outcasts, but he would probably not advocate such a behaviour.

The term Śaivism is thus used collectively for two types of religious systems, Vedic and Tantric. For the orthodox any Tantric practice was to be rejected on the grounds that it disqualified for orthopraxy by ritually removing caste in initiation (*jātyuddharāṇa*),²¹ and that their ritual overstepped the boundaries of pu-

rāmakaṇṭhanārāyaṇakaṇṭhāghoraśivādvāyānūsāreṇa ... Sātaratnasamgraha, p. 2). It must be emphasized that the distinction is not between a Northern Tantric Śaivism and a Southern Āgamic Śaivism. Nor is it the case that "Āgama" refers to dualistic scriptures and "Tantra" to monistic ones, neither by meaning, nor by their relative frequency in the primary literature (GOODALL (1995), p. xiv). Both are in fact interchangeable terms that are merely differentiated by the second meaning of *āgama*, namely in the sense of *āgama-pāramāṇa* (see below), and by the pejorative use of "Tantra" for magic. Nor is it true that there is a geographical distinction between dualistic and non-dualistic schools: there is also a South-Indian Krama and Trika (SANDERSON (1990b), p. 80).

¹³ *ātmā vyāpako nityaḥ śivasamaḥ | tasya śivatvasamnirodhako malaḥ | tena pratibodhaśivato 'sau nopāyaṃ vinā jñeyaṃ kṛtvaṃ vā jñātum kartuṃ vā śaknoti | tasyāpi bhogopāpekṣasya māyākhyo bandhoh kalādikah pratipadyate | māyā jagadyoniḥ |* *Sadyojyotiḥ on Śvāyambhuvasūtrasamgraha* 2.

¹⁴ The doctrines are ranked and correlated with the ascending order of *tatvas* (SANDERSON (1986), p. 172).

¹⁵ BRUNNER (1974).

¹⁶ ARRAJ (1988).

¹⁷ See SANDERSON (1995), p. 78–83, for the increasing antinomianism in this series of cults.

¹⁸ See SANDERSON (1985).

¹⁹ See SANDERSON (1997).

²⁰ See commentary on 191cd–194ab.

²¹ The argument reported by Yāmūnācārya is analogous: tantric *dikṣā* proves that the

ity, namely by contact with people of lower castes and by eating and drinking impure substances. For the more esoteric Tantric Śaivas this insistence on purity was not only ultimately invalid, but also the very cause for bondage and therefore to be transcended. Again, these are distinctions that enable us to understand the mechanism of mutual adaptation and rejection; in reality we may not even find two completely separate and mutually opposing systems of worship, namely Vaidika and Tāntrika, at any time in history, but a variety of compromises. If we take, for instance,²² the Kaula injunction to offer and drink alcohol at the daily ritual we can see, even in our author's time, different approaches and reactions: on the one hand the Kaula attitude itself, according to which the status of the practitioner depends on the consumption of alcohol, just as the status of the orthodox on the avoidance of it; then a form of compromise, in which water is substituted for alcohol, and finally the rejection of this watered-down practice by the Kaulas themselves. In other words, we might, on the level of theoretical discourse, always find the whole spectrum between ortho- and heteropraxis, mutual adaption and rejection.²³

1.1 The Validity of Non-vedic Revelation

We saw that the defining characteristic of Tantric Śaivism was a canon of scriptures that was different from Vedic revelation (*śruti*) and from the group of sect-neutral scriptures (*smṛti*). The texts in this canon were called Tantras and, with the connotation of providing the highest authority, Āgamas. Just as

Pañcarātra is vedabāhya, upanayanādisaṃskṛtānām bhagavadārādhanaṛthatayā dīkṣā-lakṣaṇasaṃskāravidhānād avaidikatvam itī, Āgamaprāmānya, p. 105. Similarly in the case of the Śaivas: kiṃca śaivādayo vedasiddhavarjāśramād bahiḥ || kalpānyā āśramādīni tato 'pi śrutiabāhyāni. Āgamaprāmānya, p. 96.

²² See commentary on 42–45.

²³ Even a contemporary introduction to a handbook of Śrīvidyā worship introduces the five *mokṣas* as the difficult path through which the devotee can easily fall and therefore advocates the "pure worship" taught by Śaṅkara, so-called because all impure elements are substituted by unproblematic ones: fruit-juice for alcohol and the like. See introduction to *Śrīkarapātravāṇī-viracitā Śrīvidyā-varivasyā*, Ed. Dattatreyaṇandanāthaḥ, Vārāṇasī: Śrīvidyāśāhanapīṭham saṃvat 2048, p. 29f: *tantrasāstrosām meṃ 'madya, māmsa, matsya, mudrā, aur matihuna' ina pañca makāroṃ se pājana kā viśhāna varjita hai | ...parantu yaha budhī hī kaphina mārga hai | isameṃ kiñcī bhī asāvadhāntī hone se nīścīta hī patana ho jāti hai | ...isake sthāna para dugdha, phalarasa tathā sugandhi dravyoṃ se mīrta hī sātāvika dravyoṃ se arcana karānā hī hitakāraka hai | isase patana kā bhaya nahīn hai sātāvika dravyoṃ se arcana karānā hī hitakāraka hai | jagadguru ādya śaṅkarācārya ke dvārā pravartitā tantra-mārga meṃ sātāvika upāsana kā upadeśa hai ...*

the claim to superiority was inherent in the self-description of the dualistic system as Siddhānta,²⁴ i.e. "valid doctrine", or "the definite answer to all other systems",²⁵ the word Āgama suggested that texts that were revealed by Śiva could claim highest authority. The definition of the word *āgama* or *śabda* in logic²⁶ as instruction by someone trustworthy was applied to the scriptures spoken by Śiva, Viṣṇu, Sūrya etc.

Despite all considerations of hierarchy within the Śaiva revelation and attacks on the dualistic Siddhānta, Tantric Śaivism as a whole had to assert its validity against Vedic orthodoxy and we fortunately have a witness of this process only one century before Abhinavagupta. The Kashmirian logician Jayanta Bhaṭṭa deals with the validity of non-vedic revelations in two of his works, the *Nyāyamañjarī* (āhnika 4, āgamaprāmānyanirūpanam) and the *Āgamaśāmbhara*.²⁷ Jayanta Bhaṭṭa was in favour of an acceptance of the Śaiva Āgamas, but describes several hypothetical positions with regard to the validity of different Āgamas, including those of the Buddhists. Even the least compromising position that demands congruence to the Veda for any scripture to be valid and therefore excludes Buddhist scripture does not reject the Śaivāgamas:

"But the scriptures other [than Śruti and Smṛti] that are thought to be valid,²⁸ of which we know (*yāni paridṛśyante*), are of two kinds: some proceed in complete contradiction to the Veda – like those of the Buddha etc. –, others through teaching rites that are formed without contradiction to it²⁹ – like those taught by Śiva etc. Among these we teach the validity of the Śaiva scriptures [for the following reasons:] we do not perceive the many defilements that are the cause for doubt and contradiction in the knowledge created by it; it is proved by the Smṛti and inference that they too were created by God; it is impossible to imagine another cause [for them] like greed, delusion etc; [...] and they do not exist in opposition to the Veda, because they do not discard the activities [peculiar] to the four

²⁴ *siddhāntasābdah pāṅkājādisābdavad yogarūḍhā śivapraniteṣu kāmikādiṣu dasāṣṭadaśasū tantrēṣu prasiddhah*, Ratnatrayallekha 10–12.

²⁵ *siddhānta eva siddhāntah pūrvapakṣās tataḥ pare* | Ratnatrayaparikṣā 11ab.

²⁶ According to the *Nyāyusūtra* 1.1.7: *āptopadeśah śābdah*.

²⁷ For a detailed discussion of Jayanta's position, see WEZLER (1976).

²⁸ *āgama* here means 'potential' Āgamas, scriptures the validity of which is to be examined.

²⁹ At the moment I see no other possibility than to construe *kalpiṭa-* with the preceding instrumental. One could also consider emending to *kalpavratāntaropadeśini* and construe the instrumental adverbially.

castes and other [rules] known from the Veda."³⁰

The author then discusses other, more inclusivist models that hold the Buddhist and even all Āgamas as valid and there is – as far as I can see – no clear statement of the author's opinion up to this point. Only an objection points the way to Jayanta Bhāṭṭa's conclusion: "If the validity of all Āgamas is proved in this way, then even I might compose an Āgama today and even its validity would be recognized within a few days."³¹ Someone might also try to cheat people by proclaiming something "written in an old manuscript as a great Āgama."³² Antiquity is therefore not useful in establishing validity and the criteria that our author considers appropriate are the following:

"Those scriptures that have acquired fame among a large number of respectable persons, that have been accepted by many people of high learning, that do not appear unprecedented although they thrive [only] these days, that are not motivated by greed etc., that people do not detest, the validity of those scriptures is accepted here."³³

He then refers to the *nīlāmbavarata* as "a doctrine of procurers which cannot be tolerated."³⁴ This sect, whose practice it was to copulate more or less publicly – only wrapped in a black blanket – must, according to Jayanta, have been created by lechers and has therefore been prohibited by the king as unprecedented. This corroborates the *Āgamaśāstra*'s description of the settlement of a religious conflict in Kashmir during Jayanta Bhāṭṭa's lifetime.³⁵ If this play is a more or less historical description of this religious controversy, then Jayanta

³⁰ *yāni punar āgamañtarāpi paridṛṣyante, tāny api dvivādhāni – kīncit sarvātmānā vedavirodhenaiva pravartante baddhādivat | kīncit tadavirodhenaiva kalpitavratāntaropadeśīni śāivādivat || tāni śāivāgamañām tāvāt prāmāṇyam brūmahe, tadupajānī-tāyāḥ prasthāḥ saṁdehabādhakāraṇakālyāṇakālāpasyānupalambhāt | tīvarakaripka-va-ya tatarāpi smṛtyanumānābhyāṁ siddhātvāt | mūlāntarasya lobhamohādeḥ kalpasyām aśakyavāt, ... na ca vedapratipakṣatayā teṣām avasthānaṁ vedaprasiddhacāturvarṇyādi-śyayohārāparityāgāt, Nyāyamañjarī, p. 635.*

³¹ *sarvāgamaṁpramāṇāve nanv evaṁ upapādīte | aham apy adya yat kīncit āgamaṁ raca-yāmi cet | tasyāpi hi pramāṇatvam dīnāḥ katipayair bhaver ||, Nyāyamañjarī, p. 648.*

³² *jaratipustakalikhitaṁ yad api tad api kīncit idāṁti kenāpi dhūrtena prakhyāpyate – mahān āyam āgama itī ||, ibid., p. 648.*

³³ *mahājānasmāhe [=ms. kha] ye prasiddhīm prāpur āgamaḥ | kṛtsa ca bahubhir yeṣām ājyair ta parigrahaḥ || adya pravartamānāś ca nāpūrvā iva bhānti ye | yeṣām na mūlān lobhādi yeṣhyo nodvijate janāḥ || teṣām eva pramāṇatvam āgamañām itheyaḥ ||, ibid., p. 648–649.*

³⁴ *na meṣyate tu yat kīncit pramāṇaṁ kuṣaṇmatat ||, Nyāyamañjarī, p. 649.*

³⁵ See RAGHAVAN's introduction to his edition of this work for a summary.

Bhāṭṭa's opinion could be a representative outside view of Tantric Śaivism not too far from Abhinavagupta's lifetime.

How the Siddhānta viewed the same issue in Abhinavagupta's time can be gleaned from Bhāṭṭa Rāmakanṭha's works. He reiterates an argument that is also used by Jayanta Bhāṭṭa: "Thus it would follow that the Vedas are to be accepted as valid only because they are composed by an omniscient being and therefore all Āgamas would be valid."³⁶ And he adds: "This is true. Even they are valid sources of knowledge, but they are not created by an omniscient being, because of their mutual contradiction."³⁷ For Rāmakanṭha even scriptures that are taught by beings not equipped with omniscience can be valid, but only scriptures taught by the omniscient Śiva are not contradicted by other doctrines. We may assume that the proof for this is the one already given by Sadyojyotiḥ: "The Śaiva [scripture] is one that elucidates the particular nature of Paśu, Pāśa and other [doctrines]³⁸, and is uncontradicted [...]"³⁹ Thus the Śaivaśāstra is the supreme revelation, because it cannot be contradicted by others. Abhinavagupta would probably agree, but for him the relationship between the levels inside Śaivism is regulated by the doctrine of "general" (*sāmānya*) and "special" (*viśeṣa*) scriptures, according to which any rule of a more special scripture would cancel a conflicting rule of the more general one. And here the Siddhānta is of course on a comparatively general level.

Before dealing with the details of his theology of revelation, we shall summarize the pan-Śaiva account of the creation of the Śāstra by Śiva.

1.2 Śiva's 'Body'

It is difficult to ascertain how Śaiva theology conceived the production of scripture by Śiva, i.e. to which degree the abstract description given by Abhinavagupta in the *Vārttika* was meant to evoke the popular image of Śiva speaking to Pārvaṭī.⁴⁰ Although such a model of communication is inherent in the dialogue form of the Tantras and in the accounts of the descent of the Śāstra into

³⁶ *evaṁ tarhi vedādīnām api sarvajñaprañītatvenaiva prāmāṇyābhyupagamatī sarvāgama-prāmāṇyaprasaṅgaḥ | Matāṅgapārāmeśvara, vidyāpāda, 3.20ab.*

³⁷ *saiyam | tāny api pramāṇāny eva | na tu sarvajñaprayuktāni parasparavirodhāt ||, ibid.*

³⁸ The previous and next verses make it clear that *paśu/pāśa-dr̥ṣṭi* is meant.

³⁹ *paśupāsādvaiśiṣṭyaprakāśakam abādhitam || śaivam tadadhikārharvād vidyāḥ kasya na priyam | Mokṣakārikā 143cd–144ab.*

⁴⁰ See *Bhāgavatapurāṇa* 3.12.34ff. for a description of Brahma's four faces as the source of the Vedas etc.

for the treatment of the *pañcasrotas* in the *Vārtika*. The *Svacchandatantra* derives it as follows: according to 11.33–36 the transcendent Śiva is completely pure and omnipresent like space. Beneath this formless and all-pervading Śiva are other deities with a limited 'pervasion', which means that they are situated lower in the hierarchy of the *tattvas*. They pervade all levels below them, but are pervaded by Śiva. These 'causal deities' (*kāraṇadevatā*) are then described:

"But now I will summarily teach how far the 'cause'[deities] pervade [the universe].⁴⁷ Brahṃā is presiding over the element earth, Viṣṇu over the element water, Rudra over fire, Īśvara over air and Sadāśiva over space.⁴⁸

Kṣemarāja adds that a similar identification can be made with the five *kalās*⁴⁹ and the text supplies a further set of identifications that are not relevant here. Then, in verses 40cd–41, the five *kāraṇeśvaras* are correlated to the five *brahmanas*, and in vs. 42 the four horizontal faces (i.e. except the Īśānā face which is directed upwards) with the four Vedas, so that the following picture emerges:

direction	brahṃaface	kāraṇa	scripture
west	Sadyojāta	Brahṃā	R̥gveda
north	Vāmadeva	Viṣṇu	Yajurveda
south	Aghora	Rudra	Sāmaveda
east	Tatpuruṣa	Īśvara	Atharva
zenith	Īśānā	Sadāśiva	'sarvavidyāmaka'

This is followed by another set of identifications with the same names for the *faces*:

⁴⁷ In his commentary Kṣemarāja adds a note that here only the lower form of these 'causes' (as being five) is described and that another list earlier in the text which had started with *pañcātmanas* – and has therefore six instead of five – is therefore not contradicted. Statements like these can be understood as attempts to resolve inconsistencies which in reality are caused by careless or hesitant redaction of the text and one might hope to unravel the redactional history of these texts by analysing these statements. cf. ARRAJ (1988). But the assumption of a coherent archetype may be futile: a specific Tantra may have always existed as a compilation of authoritative, but possibly conflicting accounts of Śaiva theory and practice.

⁴⁸ *brahmanān pūṣṭiḥ śrīpūṣṭiḥ kalyāṇāni samāśataḥ | tattve tu pāṭhīve brahṃa adhyatmāni saṃśodhanā | apāṭhīve tu śhūto viṣṇu rudras tejaś samsthitaḥ | īśvara viśvātmāve nāśāśe* [in particular 1. *Svacchandatantra* 11.37–38].

⁴⁹ See notes below.

Sadyojāta	<i>laukikaṃ vijñānam</i>
Vāmadeva	<i>vaidikam</i>
Aghora	<i>adhyatmikaṃ</i>
Tatpuruṣa	<i>atmārgābhyaṃ</i>
Īśānā	<i>mantrābhyaṃ</i>

We will see that the *mantramārga* ('*mantrābhya*') is again divided into five parts, but the text gives no clue as to how we are to understand the relationship between these sets of five faces. Are they to be identified, so that, for instance, the same Sadyojāta is the source for the R̥gveda and for 'worldly knowledge'? In some sense this may be correct, because the fivefold structure remains the basis of diversity and further multiplication would surely be seen as an internal differentiation, but on the other hand one has to conclude that the two sets of five faces form a hierarchy: the Īśānā in our first list was described as 'consisting of all knowledge' (*sarvavidyāmaka*),⁵⁰ which can only be explained as a summary of the next set. In the case of the next Īśānā, who is said to be the source of the *mantramārga* (*mantrābhya*), the same principle must be applied, for the *mantramārga* falls into five groups that are again associated to Sadyojāta etc. As far as I could see, none of the sources preceding Abhinavagupta specify how many sets of five faces are to be assumed for the explanation of scripture, and our author uses the doctrine of a further subdivision of the five more to hint at an infinite variety of scriptures, rather than to formulate a doctrine of more than five 'streams'. But some later sources proceeded further in this direction by determining the number of 'streams' as twenty-five, i.e. five five-fold faces.

The issue of a hierarchy of faces is further complicated by iconographical considerations. Sadāśiva is depicted as five-headed in sculpture and painting, but the fifth face, Īśānā, often remains invisible,⁵¹ which means that the higher and more pervasive may be indicated by a lack of form. There may not be a hard and fast rule for sculptors in this matter, but this suggests that the doctrinal background of a specific number of heads may be difficult to determine. If we were to construct an image that would arrange the hierarchy of faces and corresponding doctrines in the *Svacchanda* passage quoted above, we would not be able to take the change of perspectives into account: viewed from below the first Īśānā would be a single head as the source of 'all knowledge' (*sarvavidyāmaka*); from above the same Īśānā would not be *one* face, but five. The resulting image with two tiers of faces would ideally have ten faces, but in fact only nine could be

⁵⁰ This correlation follows naturally from the (Vedic) *brahmanāntra* of Īśānā, which starts: "tānāḥ sarvavidyānam ...". Cf. also Śrīkanṭh 104.

⁵¹ See KREISEL (1986) (p. 64, fn. 204) and SHARMA (1976).

the *śāstra* (scripture)? These assume that since encompass all forms of knowledge.⁴⁷

Using the model of Tantric *śāstra* (Tantrasamuccaya), the upper, fifth face is understood primary source and derives from the only one mentioned. The five faces of the upper face are arranged in the same way according to the points of the compass plus one diagonal opposite. With their respective names, the corresponding practices and their characteristics they are the following:⁴⁸

Direction	Face	Source	Description of the tantra
North	White	śuddhanta	providing liberation
East	Reddish	garuda	destroying all kinds of poison
South	Blackish	ekam	destroying magical control over everything
West	Yellowish	śukla	removing all spirits and planetary influences
South	White	śuddhanta	destroying enemies

As the model of the *śāstra* is being used, the northern face is called *vāma* in the sense of "left", the southern face is the "right" side, "*dakṣiṇa-tantra*" is therefore synonymous with *śāstra*.⁴⁹ We shall not deal here with the names of the faces involved as they play no role in the Tantra.⁵⁰

From the above account we can see that whereas the four lower faces are the source of practices that are believed to temporary results with which a practitioner would not wholly identify, the upper face is reserved for the worship of the Siddhanta. The main contested view that the dualist's comprehension of these activities was correct, but could only do so with the help of "higher" Tantra has provided them with the necessary exception.

⁴⁷ The identification of the *śāstra* as *śāstra* see TĀV (3.346c) for a forced restriction. For the use that the *śāstra* is used to be taught by Śiva, see PTV p. 77.

⁴⁸ The identification of the *śāstra* as *śāstra* see TĀV (3.346c) for a forced restriction. For the use that the *śāstra* is used to be taught by Śiva, see PTV p. 77.

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⁵¹ The identification of the *śāstra* as *śāstra* see TĀV (3.346c) for a forced restriction. For the use that the *śāstra* is used to be taught by Śiva, see PTV p. 77.

repetition. Their problem was that these "higher" scriptures were associated with the faces of Vāmaśāstra and Aghora. Thus an important line of argumentation in the *Varaṇa* serves to explain why the Siddhanta that came out of the upper face is not the highest doctrine.

There are many later accounts of the same process, for instance in the final chapter of the *Kamikāgama*, but it may be enough to quote a passage from the *Śrīmatānandakāra*, a voluminous encyclopedia that has a slightly naive but not characterization of the two less important "streams", namely the tantra and the *śāstra*.⁵⁴

"Below [the *śāstra* face] are four streams. Through them were created Tantras [these are] taken separately the *Gāruḍa*, the *Dakṣiṇa*, *Vāma* and *Śuddhanta*."

Of these it is said that in the *Gāruḍatantra* one should perform worship of the mantra of *Tatpuruṣa* and meditate on it in a particular way (7).⁵⁵ This Tantra teaches particularly and clearly Mantras and herbs for the cure of poisons, like that of snakes etc.

In the *Dakṣiṇatantra* one should meditate on and perform worship of the mantra of Aghora and it is taught that it alone is to be realized. Mantras and their applications are taught there which bring victory over enemies.

In the *Śuddhantantra* the might of [the mantra of] *Sadyojāta* is told as well as mantras and herbs for the pacification of ghosts, spirits, goblins and the like.⁵⁶

1.4 Models of Integration

What must have concerned the theologians that advocated the worship of more than one deity pantheon was the fact that the pan-Śaiva model of revelation with its five streams favoured the Siddhanta. In order to achieve an integration of other

⁵⁴ *Śrīmatānandakāra* vol. III, ed. T. W. K. in the appendix.

⁵⁵ Maybe one should rather meditate through tantra, see *Gāruḍa*.

⁵⁶ *Śrīmatānandakāra* vol. III, ed. T. W. K. in the appendix.

through which the main deity of this system can be worshipped,⁷⁹ the ninth chapter starts with the request by the goddess that Śiva may specify one point taught before, namely how it is that the worship of forms of the deity taught in all the scriptures – the Vāma, Dakṣiṇa and Siddhānta, but also Saura, Vaiṣṇava and Vaiṣṇika – can be chosen at will and lead to the desired fruit. The answer is of course that the deity of the Tantra, Amṛteśabhairava, is all-pervading, *śarada* of all the Āgamas and therefore bestows the fruit of all mantras. He is multiform (9.14) like a wish-fulfilling gem: if worshipped as Sadāśiva, he takes on the form of Sadāśiva to bestow the fruit of the worship onto the worshipper (9.16cd–17ab), etc. This inclusivism is then specified through a description of some of these pantheons: in chapter 9 a description of Sadāśiva is given, chapter 10 is a description of Bhairava as worshipped according to the scriptures of the southern stream.

Tumburu's pantheon,⁸⁰ which is described in chapter 11, is noteworthy, first because there are not many sources for the Vāmasrotas and, furthermore, because it supplies some parallels to the *Vārtika*. Kṣemarāja's verse that introduces this chapter uses the key words *saubhāgya* and *vanana* that will mark the description of Vāmadeva in the *Vārtika*. Verse 1 of chapter 11 mentions that his mantra grants all "the fruit of all *siddhis*", an expression which occurs also in 18.5b. It then goes on to describe the installation of the ten-armed, five faced and three-eyed Tumburu in an eight-petaled lotus, whose five faces should be designed according to the method followed for constructing the form of Sadāśiva, and who is surrounded by his four powers *Jyotiḥ*, *Vijyā*, *Iryamā*/Aṁṭā and *Aparājita*.

The background for Abhinava's treatment of the left stream in the *Vārtika*⁸¹ is the observation that this stream is concerned with magical power (*siddhi*) and especially with rites for sexual attraction. Interestingly this connection between Tumburu and "desire" emerges from a passage in the *Yogavāsiṣṭha*.⁸² This Kāśmirian narrative provides external evidence not only for the connection of Tumburu with the left current, but also for his association with the deity of the right current, which is one of the features of the Trika's theory of the cosmos.

The series of pantheons in the *Netraṇtantra* continues in chapter 12 with the Kaula pantheon formed by the eight mothers. Kṣemarāja's introduction repro-

duces the doctrine that the Kaula is the undivided essence of the preceding systems, i.e. Siddhānta, Dakṣiṇa and Vāma, but the Tantra itself does not confirm the position of the Kaula, as its inclusivism extends, in chapter 13, to a description of Nārāyaṇa and Sūrya.⁸³ This explains why the *Netraṇtantra*, despite all parallels, is ignored by Abhinavagupta in the context of the description of the canon: this Tantra is aware of the Vāma, Dakṣiṇa, Trika (13.37–43) and Kaula, but includes them merely as possible forms of the worship of Netraṇātha. In other words, it is for Abhinavagupta too near to the truth of the Trika, but too far from his sectarian position.

1.5 Abhinavagupta's Definition of Āgama

In the last chapters of his *Tantrāloka*, Abhinavagupta expounds aspects of his philosophy of Śaiva revelation. Āhnika 35 deals with the "unity of all Śāstras" (vs. 1) as taught by his teacher Sambhunātha (vs. 44). The author starts by defining *āgama* as the basic knowledge (*prasaṁdhi*) on which every long established activity (*vyavahāra*) depends,⁸⁴ and which is a perception that expresses itself into sound, or words (19a). Without such prior knowledge even direct perception would be inconsequential, like that of a hungry child that – without instruction – would not be able to select eatables. So it is that without being aware of it everyone depends on the primary *āgama* that has its source in Śiva. In a parallel in the *Tantrasāra*⁸⁵ he adds that, fundamentally, the Śāstras were not divided according to the variety of desired results and the diversity of qualifications (*adhikāra*), but through Śiva's power of limitation people became devoted only to parts of this Ur-Āgama: some to the Veda, where duality predominates; some to the Sāṃkhya or to the Vaiṣṇava scriptures in their fruitless search for liberation; some who hold that the nature of Śiva is separate from the world to the Śaiva-Siddhānta; some who teach the highest deity as omniform to the *Maṇḍātāntara*; and very few to the Trika. In this way Śiva leads every soul gradually to the "one fruit", i.e. true liberation, which is that of the Trika.

⁷⁹ DZIEDZICOWSKI (1988), p. 43, quotes this Tantra for a division into three streams, but this is Kṣemarāja's interpretation.

⁸⁰ The key term *prasaṁdhi*, which is, in the same context, used in its primary sense ("renown") by Jayama Bhūta (*maḥāgāyatrānātha* or *prasaṁdhi* *prapaṇ* *āgama*), *Netraṇātha*, p. 680, is here reinterpreted. The *Narāyana* gives *śūṇam* and *śūṇam* synonyms; GROSJEAN (1973), p. 762, translates it as "certezza a priori".

⁸¹ See chapter 21, p. 193–4.

⁷⁸ See BERNARDINI (1974) for a summary.

⁷⁹ See FERNANDEZ (1982), p. 19–62 for a collection of material on and detailed analysis of the deity.

⁸⁰ Kṣemarāja (1966), p. 108 (in 90) and p. 212–214.

⁸¹ For to be sure, the *Mahāgāyatrā*, see BERNARDINI (1974).

By way of fragmentation this *prasiddhi* spreads either as an unbroken chain of teacher and disciple (*paramparā*), or as scripture (TĀ 35.15).⁸⁶ Although there is only one Āgama, it becomes manifold through its division into different goals, like the four aims of man, but this does not imply internal contradiction (25) and does not falsify its validity. There is, however, a clear hierarchy of these parts so that the higher fruit cannot be attained through the lower doctrines and practices; the adherents, for instance, of the Pañcarātra can only experience what they think to be liberation, whereas true liberation through identity with Śiva is beyond them (29). Thus the whole range of knowledge, starting from worldly knowledge, and including all forms of religion, culminates in the Trika, but the unity of all knowledge can be seen only on the Kula level of the Trika, since the Kula is the essence of all Śāstras (30–34).

Having propounded the descent and abridgment of the original Śāstra in āhnikā 36, he draws the conclusion that the lower doctrines, like that of the Veda, are dominated by delusion in order to preserve the world:

"Since [the lower systems] have perceived a part of the reality of the higher doctrine, but rejected it, we see the nature of delusion in these lower systems, because it protects creation. For instance in the holy Ānandaśāstra it is taught by Śiva that the word of the Rṣis [is the cause of] much trouble, produces uncertain and minor result [and is therefore] limited; the wise should not take it as an authority, but resort only to the scripture of Śiva."⁸⁷

But this is not all; for the same reason, i.e. because the Veda is in the domain of delusion, all that goes against it will lead one beyond delusion: "Those very acts that are the cause of sin in the Veda produce rapid result in this doctrine of the left..."⁸⁸ According to SANDERSON *vāmasāśane* here means the doctrine of the Vāma-srotas, as the Ānandanātra which is quoted here, belongs to that part of the canon,⁸⁹ and it seems that Abhinavagupta wishes to extend this to

⁸⁶ This note seems contradictory, as even "scriptural traditions" in India are transmitted often orally, but the sense is an attempt to show that both worldly knowledge, i.e. knowledge not mentioned in a text, as well as the knowledge that is crystallized in a scripture are derived from the primary revelation.

⁸⁷ *śaivaśāstrānāṃśāstrānāṃ dīpāntā ca samajñāt | adhahśāstreṣu māyāvaṃ lakṣyaṃ sarvaśāstrāṇāṃ | 36. ānandanānandaśāstrasya prakam-va paramesinā | śivāḥkvaṃ bahukleśāṃ śāstrāṇāṃ prapannāṃ māyā | 10. nava pramāṇavā vidvān saivam evagunam śrayat.*

⁸⁸ *śaivaśāstrāṇāṃ pāñcarātraṃ nā śāstrānāṃ śāstrāṇāṃ | 111 | āsiddhivā yathā sarvaṃ āraṇyakaśāstrāṇāṃ | Cf. Kūṭarnavatantra 5.48ab: yathā eva pātanaṃ dravyāṃśāḥ siddhāvānta eva śāstrāṇāṃ.*

⁸⁹ See Sanderson, (1965), p. 96, who refers to Śrīkaṇṭha, vs. 264.

the whole Śaiva revelation by following the more general definition of *vāma* as *saṃsāraviparīṭā*.⁹⁰

The author continues by dividing the doctrine taught by Śiva into two branches, one transmitted by Śrīkaṇṭha (Tantric Śaivism), the other by Lakuleśvara (Pāsupata-Śaivism) (14). Whereas both grant liberation, only the former has also the capability to grant "enjoyment". The doctrine of Śrīkaṇṭha is fivefold, because of the five powers of Śiva, and is called the "fivefold stream" (16). It falls into three parts, a group of ten and one of eighteen scriptures, and above it are the sixty-four Tantras of the "Bhairava division". In verses 18–24 the system of Pīṭhas is introduced. According to this classification the *Mālinīvijayottara* is the "supreme essence of the *Siddhayogīśvarīmatam*", which is the main scripture of the highest Pīṭha, the Vidyā-Pīṭha. As further support for the supremacy of the *Mālinīnātra* he quotes a few verses that introduce another model of explanation which will be used in the *Vārttika*, namely that the essence of all Tantras fused with the left and the right stream is to be found in the Kaula level of the Trika. For that reason the Trika is called "half of six" (*ṣaḍardha*), because its constituent parts are the following three: the sixth stream above Īśāna, i.e. the *ārdhivordhva*, the left and the right.⁹¹

It was difficult for the Śaiva Tantrics to be too selective in their choice of individual Tantras as valid, since divine authorship could hardly be rejected in some cases and accepted in others without weakening one's position. One criterion for the validity of the "Āgamas" as a group was their freedom from contradiction (*ekavākyatā*), because otherwise divine authorship would be difficult to uphold. It was therefore crucial that the theoreticians produced an account of the Śaiva canon that would declare all parts as valid, but hierarchize them in a way which would support the claim of one's own group for the highest level. On the level of the scriptures themselves this was done by inserting lists of Tantras into the chapters that deal with the "descent" of the scripture (*tantrāvatāra*).⁹² On the level of exegesis it had to be shown that the hierarchy of possibly conflicting Śāstras was logical and intended by Śiva. The Siddhāntikas had no difficulties in showing that their scriptures – which were associated with the highest face of Śiva – were superior,⁹³ but the monists who based their philosophy not on the Siddhāntatantras had to find a model to explain why their own Śāstras repre-

⁹⁰ See 357cd–365ab.

⁹¹ See commentary on 164cd–166.

⁹² The relative uniformity of some of these lists can only be interpreted by assuming considerable redaction.

⁹³ Cf. *Ratnatrayaparikṣā* 16.

The system described by FALCICIAI as good in the *Apidemia*, in which the *Staphylococcus* are killed leaving all the tissues, is anomalous and can

For the Kashmirian non-dualists of Abhinavagupta's school the sacred authority on the details of the division of the *pañcamaṃsa* was the *Śrīkaṇṭha*. Fortunately this part of the text has been discovered by Prof. SANDERS.¹⁰² In *Tibetavāṇa's Nirvāṇaśūtra*, a Kashmirian ritual manual, The reader will see in the transcript that is given in the appendix that the *Śrīkaṇṭha* provides us with a multitude of classifications among which we find the group of sixty-four *Tāṇas*. Its main classification of the canon is however not Abhinavagupta's threefold division, but a division into six streams: five plus the lower (see nos. 718, 1177).¹⁰³

sentences of Kṛishṇa which have *divinity and unity* as their main (doctrine). This has been taught (as follows):

When the three faces [frontal and surface] combine with the left and right face, then seven divisions of two, and eight divisions of three are the results. There are four combinations of four and one combination of five.

But of these twenty combinations [that have to be omitted] as *Īṭharaṇa* and *Saṅghaṇa* do not combine with *Vāmadēva* and *Aghora*, because the eastern and western face can never acquire knowledge independently.

And there is the name of *Tridivina* and even higher that of *Bhainna*.
Therefore I will show you added there is an eighteenfold division of
Buddhism which has been taught by Śiva in the *Sāstras*.¹⁰³

and the same has been applied to the fully *S. scintilla* in detail after giving the names of the (sub)groups: *S. albicollis*, *S. maculosa* etc.¹²²

It has been thought that the divination called *Siva* [receives its name from the fact that] it is sought by *Siva* (i.e. different manifestations of *Siva*), the divination called *Rudra* [as it is] sought by *Rudra*.¹²

Eight unimpaled with the [number of] arms, i.e. eight, are sixty-four the division of Bhairava. To explain, to the northern face, which is free from dust and which [is of] fourth [order] nature, essence (*maṇḍala*), Śiva, Saṃ, and the transformation which is called "flow union",¹¹⁴ there is [in each of them]

a fourfold form, i.e. being about to arise, arisen, about to disappear and disappeared. When this sixteenfold form (of Aghora) suddenly merges with all the other four faces, then their mutual combination results in the sixty-four divisions of Bhairava, in which non-duality is the main (doctrine). This is taught [elsewhere].

[quotation of MVV 383–384 and 388*off*–390]

[The same has been stated in the *Saṅkanti* in detail after giving the names of the scriptures]:

"[Divided"] (*bhūman*)¹¹³ through these [divisions] implies that it is manifold through its divisions and subdivisions. This variety through other divisions and subdivisions has been taught in the *Śrīkāṇṭhī* with regard to the Tāpasa-face [quotation of 151cd], also [with regard to the southern face] [quotation of 220ab] and the [Vāmadeva-face] [the quotation that follows cannot be traced in the *Śrīkāṇṭhī*, but cf. vs. 269.]; this [*śaś*] [variety] consists [also] of subdivisions that are caused by the fact that each of these faces is again fivefold. Therefore (‘at) I have summarized it from the same source [*śaś* vs. 269], but not dealt with it separately here. The same has been stated [by *Abhinavagupta*].

And therefore it is an established doctrine that this Śāstra was created in five parts, which are called Śiva, Rudra and Bhairava and teach (respectively) duality, duality-cum-non-duality and non-duality. This has been taught [by the same author] :

And thus the Lord¹¹⁰ immerses this Śāstra, consisting also of duality etc., in the nectar of supreme non-duality by embracing the sixth group of three, i.e.

18. In the version only the final line is identical with verse 376ab of the Vienna. Wood
 19. (1977): p. 70. In 173 assumes that this is taken from the last *Paraphrase*. In

32. This primarily refers to the practice of the *Śrīlāgāṇī* to list the names of the texts and their authors, and to give more or less detailed descriptions.

12 The following, interpreted in the Kṛpā-saṃhita-sūtravivṛiti, is redundant. Manu (2.25) says, "The Brahmin should be known by four signs: by his hair, by his face, by his eyes, and by his ears." The following passage, however, is not redundant. It is rather odd to find in the Kṛpā-saṃhita-sūtra a name for the lower caste. But here Jayaratha faces a dilemma. On the one hand he wants to preserve the reader with the names of the Tattvas by pointing to the Brahmin caste. On the other hand he wants to interpret the passage in line with the Upanishad. Now how to do this? He offers us an interesting point: the Upanishad attaches much weight to the eyes.

But the German does not mention it, and - most importantly - he so phrased it as to leave no doubt the instrument is already reserved for his introduction. I think the translator did not do this because it is to attract the attention under the light microscope.

lineage, *Āgama*, Dakṣiṇa, as places of rest for the three powers *Parā*, [*Parāparā*] and [*Aparā*]¹¹⁹ according to the saying:

"Like the smell in the flower, the oil in the sesame seed, the living soul in the body and the taste in water, the Kula [doctrine] resides inside all Śāstras as their essence."¹²⁰

Otherwise [without being bathed in supreme non-duality] the Śāstra will not become a means for attaining the supreme state. This has been taught [by Abhinavagupta].

[quotation of 395cd–396 and 398]

[Opponent:] What is a valid source for this, as no such doctrine is found.
[Answer:]¹²¹ In this matter [Abhinavagupta] has taught that the lineage of teachers is the source for this.

[quotation of MVV 393cd–394ab]

[Opponent:] You are turning the objection, namely that this [doctrine] has sprung merely from human intellect [i.e. has no scriptural source], into its own answer. This is really an unprecedented feat of learning; therefore some scriptural source has to agree with it in order to answer this. [We answer:] No! For Āgama itself is taught to be undisputed knowledge. 1–3¹²²

We need not quote the remainder of Jayaratha's commentary on this verse. For him the fact that great Ācāryas agree on this point is sufficient proof for the authenticity of this doctrine. The long discussion of objections that follows, and the rather strong tone of it,¹²³ might indicate that the arguments for this reinterpretation of the *pañcavratas*, an interpretation whose hardly veiled purpose it is to contest the supremacy of the Siddhānta, were indeed without a clear scriptural support.

Jayaratha then concludes his commentary on TĀV 1.18 with a discussion of the graduation of Śāstra scripture.¹²⁴

¹¹⁹ The reading *aparā* is perhaps wrong for *aparāṇi*. See commentary on 395–397.

¹²⁰ TĀ 35.34.

¹²¹ The second name has to be deleted.

¹²² I am grateful to Haranaga Isomura for the interpretation of this paragraph.

¹²³ See for instance: *sūtrāṇāṃ bhāṣyāṇāṃ vācyaṇāṃ śrūti karmagocaram āvāṇi* (1.1.3, p. 47).

¹²⁴ TĀV 1.18 and 1.19 in 24 chapters (1997).

Chapter 2

The *Mālinīśloka-vārttika*

The *Mālinī-vijayottara-tantra* is Abhinavagupta's main source for the Trika and four of his works deal with it: the lost *Pūrvapañjikā*,¹ the *Mālinīvārttika*, the *Tantrāloka* and the *Tantrasāra*. For Abhinavagupta this Tantra was the "supreme essence" of the *Siddhayaogēśvarīmata*, which in turn is the main scripture of the Vidyāpīṭha division.² The name of the Tantra reflects its claim that it is a shorter version³ of an earlier *Mālinī*, which in turn is a shorter version of the *Siddhayaogēśvarīmata*.⁴ The text is also called *Mālinī* or *Srīpārva*.⁵

If we look at Abhinavagupta's works that deal with this Tantra, we have one Paddhati of the Trika system as taught in the *Mālinī* (*Tantrāloka*), its summary (*Tantrasāra*), one work that was perhaps an extensive prose commentary (*Pūrvapañjikā*), and a *Vārttika*.

According to the popular definition we would expect a *vārttika* to examine what is taught, what is not taught or taught imperfectly in a work.⁶ If we look at the most famous *Vārttikas* on the traditional Indian syllabus, those by Kātyāyana and Kumāṛila, this definition seems justified; both include a critique or at least clarification of their sources, namely the *Aṣṭādhyāyī* and the *Sūbrabhyāsa*. This cannot be applied to an Āgama, if one holds the view that it is in some sense the source of knowledge. The only method a

¹ The name of this work, for which see GNOLI (1972), p. 887, is given as *Pūrvapañjikā*, which is an orthographic variant common in Kashmirian manuscripts (it is also used in an autograph of the *Laghupañjikā* on the *Harasjaya* by the famous scribe Ratnakantila, Bodleian Library, Ms. Stein Or.c. 11). The work is referred to and quoted in *Paratremśī-kāvīvarṇanā*, p. 23f and p. 57. In TĀV 23.75 two verses are quoted and it is referred to as a *śāstra*. The verses could be summary verses and the commentary itself a prose commentary like the PTV.

² See TĀ 37.24cd–25ab.

³ See TĀ 36 for the different stages in the descent of this scripture.

⁴ See MVT 1.8–13.

⁵ See GNOLI (1972), p. 888, s.v. *Pārva*. Cf. *Sṛṅgāṇi* 228c.

⁶ *ākṣmuktaharākṣmā vārttikam. Kāvaminimāṇsī* (adhyāya 2, p. 5).

commentator can adopt is to make explicit a hidden sense, which one could justify by the abbreviated form in which the Āgama has come down or by the secrecy of the doctrine. Abhinavagupta commits himself to a very strict position by saying that everything is told in the *Mālinītantra* explicitly or implicitly (*lingataḥ*).⁷ And he states in another passage that there cannot be any question of non-literal meaning (*arthavāda*) as regards the word of Śiva.⁸ This, however, is a theological program; in concrete exegesis Abhinavagupta's system is well aware of non-ultimate statements in a valid scriptural text. The usual definition of a *vārtika* could therefore be justified: it would be a commentary that could find its way through conflicting statements about Śaiva practice by rejecting some, namely provisional, rules like the injunction to perform a specific worship, and by providing the arguments that can establish a hierarchy of these conflicting injunctions. I think this approach can be discerned in the discussion of *Mālinī* 18.74–81 in the fourth chapter of the *Tantrasāra* (212–278)⁹ and the same principle applies to our text.

The text of the *Vārtika* falls into two disparate chapters, the first with 1135, the second with 335 verses which are mostly *anuṣṭubh* with only short passages or single verses in longer metres. There are not many quotations and astonishingly few from the MVT. The first question is therefore, on which parts or concepts of the Tantra the author is actually commenting upon.

One view to be found in the secondary literature is that of the *Vārtika* being a commentary only on the first verse of the MVT. It is based on the concluding verse by the author himself, in which he states that he has commented only on the first verse, and this impression is reinforced by the fact that the first verse of the Tantra is quoted in full in the beginning of the commentary. This has created some funny conceptions, as for instance in PANDEY's pioneering volume on Abhinavagupta, where he says of the *Pūrvapañjikā*:

"From its name, *Pañjikā*, which means a detailed exposition, and from the frequent references to it in most of Abhinava's writings it seems to have been a very big work. An idea of its size can be formed from the available part of the *Mālinī Vijaya Vārtika* which is an exposition of only the first verse of the *Mālinī Vijaya Tantra*, as he himself says in its concluding line:

⁷ *PA* 1.1.1.
⁸ *PA* 1.1.1. *śaiva-śāstravārtikā va vākye madhusvare bhavet*. This is in contrast to Suddhānanda's opinion. Suddhānanda talks of *anuvādasūtras* and *arthavādasūtras* as being part of a Tantra. See Suddhānanda on *Svayambhūtasūtrasaṅgraha* 1, p. 4.
⁹ The *PA* is also called *Vārtika* by Abhinavagupta himself in a cross-reference.

pravaraṇapuranāmadheya pure pūrve kāśmiriko 'bhinavaguptaḥ
Mālinyādimavākya vārtikam etad racyati sma.

What must have been the size of the detailed exposition of the whole of the above Tantra, it is not difficult to imagine. This work, however, seems to be irrecoverably lost. Its loss to Śaiva philosophical literature is irreparable.¹⁰

Although it does not become clear whether it is PANDEY's view that the *Vārtika* as it is is incomplete, it seems that he takes the statement about the *Vārtika* being a commentary on the first verse only as literally true.

We find another early statement on the *Vārtika* by MADHUSŪDAN KAUL, who writes in his introduction to the MVT: "The first verse of the Tantra he took up in his *Mālinīvijayavārtika* and explained it so thoroughly that connotations of several terms are made clearly intelligible. The points, that could not find room in the *Vārtika* for want of space and owing to its limited scope as *Vārtika*, he discussed in the *Tantrāloka*."¹¹

There is probably no word limit for a *vārtika* and the argument of space is therefore not to be taken seriously, but the impression that the connotations of the first verse of the Tantra are explained at great length is certainly correct. This first verse, which forms verse 14 of the *Vārtika* runs as follows:

The rays of the moon of knowledge which issue from the face of Parameśa [i.e. Śiva] and are capable of destroying [everything] opposed to universal bliss surpass all. (14)

The light from the half-moon on Śiva's head, which is identified with knowledge, is reflected in his face and sends out cooling rays. Although not easily understood from a north-European perspective, one standard comparison for *saṃsāra* is "heat", and the knowledge that destroys ignorance that is the cause for *saṃsāra*, is consequently associated with the coolness that is embodied in the moon.¹² But for Abhinavagupta this is not just an introductory poetic image in a *maṅgala*-verse. It implies the descent of this liberating knowledge from its source above Śiva's head down to his five heads and, through this process of reflection, its differentiation into scriptural revelation. The explanation of this idea forms the first section of the *Vārtika* which is the topic of the present thesis.

¹⁰ PANDEY (1963), p. 37.

¹¹ MVT, Introduction, p. xvi.

¹² One must add that besides this pan-Indian image Kashmirian winters have also led to the description of a *saṃsāraśīṭra* (*Tantrasāra*, p. 135.)

A summary of the whole *Vārtika* is beyond the present work, but we shall now briefly discuss its structure. If we look at the concluding verses of the first chapter, we find an explicit statement to the effect that the first Kāṇḍa is a commentary on chapters 1–17 of the *Mālinītantra*. Obviously the reader has to be made aware of this fact, because there are hardly any indications for it in the text itself. We see on the other hand from the choice of words that, at the end of the first Kāṇḍa, Abhinava still has the first verse of the Tantra in mind. The second Kāṇḍa of the *Vārtika*, which has only 335 verses, starts unambiguously with a reference to the 18th chapter of the Tantra, thereby confirming that it deals with the remaining chapters of the root text. Again, the end of the second Kāṇḍa is reminiscent of the first verse of the *Mālinī* and the last verse of the *Vārtika* contains the statement quoted above that the author has only commented on the first statement of the Tantra.

From the fact that the first part, at least in some sense, deals with chapters 1–17 of the Tantra and the second part with the remaining chapters, we can conclude that the text of the *Vārtika* as we have it is a self-contained work, and this is recognized by the editor Madhusūdan Kaul in his introduction to the edition of the text.¹³ Much less obvious is the reason for the division into two unequal chapters. The MVT is not divided into pādas but into 23 *adhikāras*; the 18th chapter is in a section on Yoga, which started with chapter 12, but its importance for Abhinavagupta lies in the fact that it is mainly there that he can find passage to sustain his monistic interpretation of this basically dualistic text and to postulate a hierarchy of levels inside monistic Śaivism.¹⁴

Another important question is the relationship between the *Mālinīśloka-vārtika* and the *Tantrāloka*. I cannot quote any conclusive figures, but it seems that there are many parallels and quite a few almost identical verses between the second Kāṇḍa and parts of the TĀ, but almost none of the first section of the first Kāṇḍa, i.e. vss. 1–399. Although there is the possibility that the *Pūrvapañjikā* has dealt with the same issues, this section of the *Vārtika* was unique enough to be referred to by Abhinavagupta himself in the last chapter of the *Tantrāloka* for its description of the descent of the five streams of the Śaiva revelation:

"The nature of the [five] streams, starting from the immovable highest state, has been taught by us in the *Mālinīśloka-vārtika* in detail and those eager to know should be able to understand it from there. But we do not sanction useless repetition."¹⁵

¹³ "The whole work has been thrown into two parts or Kāṇḍas, the first part being devoted to the subject-matter dealt with in the first seventeen chapters in the above Tantra and the latter showing light on the remaining portion." First page of the Introduction to the Kashmiri edition of the *Vārtika*.

¹⁴ See SANDERSON (1992) for dualism in the *Mālinī*, and SANDERSON (1997) for the interpretation of the eighteenth chapter.

¹⁵ *mayatma śrotasām vapam anantarapadād dhrivāt || śrādhīyo vīśvareṇātman mālinīśloka-vārtike || jñātas tata evedam avadharayitum kṣamah | vapam ākāṁśavacanam aṣṭadham nātrīyamāhe ||* 37.31.

Chapter 3

The Text of the *Mālinīśloka-vārttika*

3.1 The Names of the Text

The Tantra which is the basis for Abhinavagupta's commentary is called *Mālinīvijayottara* or abbreviated *Mālinīvijaya* and our text is therefore called *Mālinīvijayavārttika* (MVV), *Mālinīvārttika*, or *Mālinīśloka-vārttika*, the last one being used by Abhinavagupta himself to refer to the text in the TĀ. There have been a few misconceptions about the name of the text and some remarks in this matter are necessary for clarification.

In his article on the *Works of Abhinavagupta* RAGHAVAN notes: "Further, on p. 107 of his *Tantrasāra*, (Kas. Texts. XVIII), Abhinavagupta makes mention of his *Tantrāloka* and adds to it a perplexing reference to a *śloka Vārttika*. Are we to understand a work of Abhinavagupta here, and if so, whether one of his known works or a new one?"¹ The text under discussion runs as follows: *anvārtham cātra darśitam tantrāloke śloka-vārttike ca*. Commenting on the same passage in his *Krama Tantricism* RASTOGI says: "Besides, Abhinava refers to one *śloka-vārttika* in the *Tantrasāra*. It is uncertain whether this is identical with the famous *Mīmāṃsā* text of the same name by Kumārīla. But the way Abhinava refers to it and the context in which it finds a place, makes it quite probable that Abhinava might have attempted a work under this name. Or else it might be another name of the *Mālinīvijayavārttika*."² In his introduction to the *Tantrāloka* RASTOGI modified his view: he quotes references to the *Tantrāloka* under the name *vārttika* and *ṣaḍardhasloka-vārttika*, which are given by Abhinavagupta in the *Īśvaraprayabhijñānavimarśinī*.³ As the TĀ is quoted there, one must conclude that the TĀ has indeed been called *śloka-vārttika*. But from this and the "non-discovery of any text by the name of

the *Śloka-vārttika* (pertaining to K. [ushmī] S. [aivism?])" he concludes that the cross-reference in the *Tantrasāra* can only mean "in the *Tantrāloka*, which is a *Śloka-vārttika*".

The confusion about the term *śloka-vārttika* arises, because it denotes above all a type of commentary, as the one by Kumārīla was perhaps the most well-known, it could be referred to as the *Śloka-vārttika*, but technically both the TĀ and MVV are *śloka-vārttikas* and the fact that the name of the commentary is used a few times for referring to the TĀ does not exclude the possibility that it may be used for the MVV in another context. If, moreover, the names *Tantrāloka* and *Śloka-vārttika* are combined with "and", as in the *Tantrasāra* passage under discussion, there is no need for RASTOGI's laborious interpretation. We find the correct interpretation already in GNOLI's translation of the *Tantrasāra*: "nel *Tantrāloka* e nel commento in versi al *Mālinīvijaya*."⁴

3.2 Editions and Manuscripts

The MVV appeared in print for the first time in 1921 in the *Kashmir Series of Texts and Studies* (KSTS)⁵ and has, to my knowledge, never been reedited. We can ignore a version of the text that appeared in 1985 as a small booklet ed. by Krishnānanda Sāgar, since it contains the text of the editio princeps, but the misprints produced by the new typesetting and the omission of the critical apparatus makes it virtually useless for this study.⁶

It is not easy to estimate the value of the first edition. Despite its shortcomings we must be very grateful for it, as for the whole KSTS, without which this segment of Tantric philosophy would still be studied from the *Sarvadarśana-saṅgraha*. From this perspective to lament the lack of attention to detail would indeed be unfair, because the editors who wished to print virtually all the main texts of the known Śaiva philosophy of Kashmir could not indulge in long discussions. However, it must be noted that the editors sometimes decided on a text that hardly makes sense or is not even metrically correct.

The KSTS edition is based on two manuscripts which are described in the introduction as follows:

4 GNOLI (1979), p. 190.

5 Śrī Mālinīvijaya Vārttikam of Abhinava Gupta. Edited with notes by Pandit Madhusudan Kaul Shastri, KSTS XXXI, Srinagar 1921.

6 Śrīmadabhinavaguptaśāryavivacitam mālinīvijayavārttikam. Published by Krishnand Sagar, Varamasi 1985; English Title "Śrī Madabhinavaguptaśārya of Malinīvijayavartikam" [sic].

1 RAGHAVAN (1963), p. 23.

2 RAGHAVAN (1979), p. 139.

3 R. 296, *mona ca vārtika eva eva darśitam*, III, 106f. *anvārtham cātra darśitam tantrāloke śloka-vārttike ca*, I, 11. *śloka-vārttikam* *ṣaḍardhasloka-vārttike* *tantrāloke*. See RASTOGI (1967), p. 21.

(1a) This Ms. belongs to the manuscript section of the SRI PRATAP SINGH PUNJABI LIBRARY. This is one of the oldest Mss. in the stock. Its leaves are now on here and there and number 250. The character in which the Ms. is written is old Śāradā [i.e. Kashmiri paper of old type, one-half foolscap in size, has been used in the Ms. On an average, a page contains 13 lines with sixteen letters in each. The first 11 leaves of the Ms. seem to have been renewed recently. The Ms. is complete with a few slips of pen. It does not bear any date.]

(1b) This Ms. is on new Kashmiri paper. There is no mention of the date when the copy of the Ms. was made. It is complete and is written out in Śāradā character with a few mistakes here and there. It belongs to late PANDIT RAMADÉVA BHATTARAKA son of PANDIT SUKADEVA of Srinagar, Kashmir, who lived the life of a Saiva teacher to the last day of his life."

The editors record variants in the footnotes and make a few emendations, but unfortunately fail to specify the manuscript from which the variant was taken. Judging from the edition of the *Mālinī-jayantāratantra*, a comparable volume in the same series which has a substantial list of corrections, the lack of a "malikāphāṇam" in the edition of the *Vārtika* is also slightly discomforting. Under these circumstances it would no doubt be desirable to find and recollate the manuscripts used by the editors, but the current political situation in Kashmir is not conducive to search tours, so no attempt has been made to retrieve the Śāradā sources. As it can be made plausible that the whole recension is uncommenced, it seemed unnecessary to risk one's life for establishing this beyond doubt.

After an initially fruitless search in manuscript catalogues, Dominic Goodall drew my attention to the new catalogue of the Sri Ranbir Library, Jammu, which lists two Devanagari manuscripts of the text. With the kind help of B.P. Khosla, Jammu, I was fortunate in obtaining Xerox copies of both mss. After a first comparison with the KSTS edition, my enthusiasm was dampened, because it was found that both manuscripts more or less share the omissions of the witness. This means that all sources that are available at present derive from an archetype that was copied under circumstances where a second copy that still had a complete text could not be obtained. Bearing in mind the history of the library collection, namely the fact that many of its manuscripts are Devanagari copies taken from Śāradā archetypes in the late nineteenth century, we might suspect these two mss. to be no more than transcripts of the two mss. used for the *editio princeps* and thus only of limited help for the constitution of the text. Fortunately this is not the case. The manuscripts certainly derive

from Śāradā archetypes, but not only is one ms. dated comparatively early (AD 1789), both often retain the correct reading against the Śāradā sources.

But even with these additional sources a meaningful text could often only be established through conjecture; out of the more than hundred instances in which the present edition differs from the KSTS edition, about half are conjectures. There are cases where one would want to argue that the conjectural reading was with a high probability the reading of the archetype, in other cases the suggested readings are diagnostic, that means they merely allow us to make sense of an otherwise meaningless text or help to restore the metre.

PROF. SANDERSON drew my attention to a further manuscript (G) in which only a few verses are quoted.

3.2.1 Critical Apparatus

In the apparatus of the present edition all variant readings¹ of the manuscripts, with the exception of the purely orthographical variants that are mentioned below, have been listed according to the following conventions: a lemma does not indicate the beginning, but the full passage that is replaced in a particular manuscript with a different reading; it is not reported, if this variant is unmetrical. For instance: 352b *svatantram svatantratvam* J₂ means that in pāda b of verse 352 the reading of J₂ is unmetrical, not that one more syllable of the critical text has to be replaced to arrive at this variant.

As mentioned above, the *editio princeps* indicates the source of the readings from its two sources only as *in pathah*. These readings are marked summarily as "K" in the present edition. The siglum K_{ca} ("Kashmir Edition"), although describing the critical text of the *editio princeps*, is therefore also ambiguous: in cases where "K" is not mentioned it means "both Śāradā mss.", where "K" is specified it describes only one of them. All cases where the editors have amended a passage, or where I suspect a misprint, are mentioned explicitly.

As the siglum K, owing to its ambiguity, appears only where the two Śāradā mss. disagree, it was not possible to provide the present edition with a fully positive apparatus. It was on the other hand necessary to give a positive apparatus where K's reading was accepted, but was not identical with K_{ca}, that is, in cases like the following:

¹ Unlike in classical Greek and Latin there are hardly any published collations of a substantial number of manuscripts in the field of Sanskrit editions, under these circumstances to produce a selective apparatus is inefficient, as it makes improvements without a complete recollation impossible.

Indogae number and title: 622 (1689) *Malinivartikam*.

The tag on the outer wrapping has the following text (Devanāgarī in ital. text): 'Śrī Raghunātha Temple MSS Library, JAMMU. No. 16382a. Title: *malinivartikam*. Author: Extent 129 *patra*. Age: *saṃ* 1846. Subject: *tantra*'. The left upper margin has a further number: 6028.

Devanāgarī. The abbreviation for the title *mā*, *vā* and the folio number are in the upper left margin. There are no dāṇḍas and the verses are numbered only in the first few pages. Dated A.D. 1789.¹⁰

Beginning 1^v *malinivartikam* in the centre of the page, below a stamp of the library. The text starts on 1^v after a few invocations: *śṛṅganapataye namah śṛṅgarave śivayonnamah śrīdevyai siddhidāyinyai namah om tasma vāgdevyai om yamalakālā*...

End: 10 *malinilokavartikam śṛṅgammahāmāheśvarācāryavaryasrīmad-āṣṭanavagupīpūṣāvīṭam samāptam iti śivadam hobhavītu sadbhaktānām || śubham bhavatu || śṛṅgare līptam 1846 caitre*

Paleographical Notes: *ya* and *tha* are sometimes indistinguishable (5d: *patra* = *page*). *āṣṭ* and *ṣṭa* are identical.

3.3.3 G

"Mu 130" kept in *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen, and described in detail in JANERT AND POTI (1970), No. 803f. This is an undated Śarada paper manuscript that contains the few verses from the *Varāṇa* identified below:

Mu 130	MVV
f ¹ -15 ^v	1.1012cd-1017
f ¹ -21	11.35-46

Then follows the attribution of the passage: *īry ācāryābhinavagupīpūṣāvīṭam* [sic] *śubham bhavatu*, and another quotation from the text:

¹⁰ The date which is hardly legible on the Xerox copy is added by hand and is confirmed by the inscription on the outer wrapping of the manuscript.

Mu 130	MVV
15 ^v 21	1.206cd-209b
15 ^v 21-24	1.258-259
15 ^v 24-16 ^v	1.255cd-257ab
16 ^v 4-7	1.271-272

3.4 Textual Criticism

3.4.1 General Principles

Unfortunately there is not much written on textual criticism as applied to Classical Sanskrit, nor is there consensus about the best approach.¹¹ The discussion of the theoretical problems in other disciplines evinces the wide divergences that exist: the BÉDIER school is extremely sceptical about the validity of editorial judgements, which results in an unwillingness to do anything else than print "the best" manuscript.¹² This rests on the assumption that the understanding of a medieval scribe must be nearer to the text we wish to publish than that of the contemporary editor. It is apparent that this cannot be applied to Sanskrit manuscripts, many of which were written by scribes who could not understand the texts they were copying. Moreover the sceptic's attitude against attempts to edit texts and the deconstructional pessimism it displays is hardly appropriate for a discipline like Indology, where the need for reliable editions is so obvious.

The other main trends define themselves by the degrees of acceptance or rejection of stemmatology. For some the construction of a stemma of all manuscripts of a text is still the very heart of textual criticism and I shall therefore deal with the question briefly and examine its application for editions of Classical Sanskrit.

The idea behind stemmatic analysis is to find a method through which the editor can arrive at the original reading of a text without editorial bias: it was

[1] In the field of classical learning there is protracted controversy about the methods including a good deal of polemic and *tharjanamāda*: see HOUSMAN (1972) and WEST (1973), p. 61.
[2] KANE (1960) (p. 158) summarizes the practical conclusions of this approach: "The current scepticism about conjecture extended, as it still may do, to the whole editorial process, and one form of the flight from judgement has been 'to condemn any critical treatment of manuscript material beyond a mere reproduction of the extant tradition or of one of its representatives.' One should 'I quote a student of Bédier reporting the master's view' 'select a manuscript which is of the poet's own dialect, which is relatively old, which does not have many mechanical defects and one should reproduce this text without attempting correction unless there is a proved slip of the pen ... versification should not be corrected.'"

thought out by establishing genealogical relations between manuscripts based on substantive evidence that could mechanically arrive at the reading of the archetype without the intervention of insecure judgments. One has to bear in mind that this method was developed by LACHMANN while editing texts with what seemed a very simple textual history: the archetype was not too remote from the known manuscripts and all the manuscripts that contained insertions would be proved to be contaminated were excluded from consideration.¹³ According to FRÉDÉRIC LACHMANN, unlike his followers, was well aware of the limitations of this method. But it was MAAS's handbook¹⁴ that, with its conceptual clarity, set stemmatics as the standard for editing any text.¹⁵ The criticism of the method, which focused on its failure to recognise the prevalence of contamination, led to further modifications of the technique.

An inherent criteria for establishing the relationship between manuscripts are reduced different forms of external evidence, like omissions in a group of manuscripts, which can be traced back to a mechanical defect in a archetype.¹⁶ Apart from this special case the more common method is a usually criticised by shared error. According to modern critics there remains a fundamental flaw "that the procedure is theoretically absurd. It designates as the sign of contamination by shared error whereas in fact it is with the recognition of error that the process actually begins. If this act is indeed as self-evident as to require no methodological discussion, then as we, I would argue, in the whole process of editing, which is after all concerned with nothing other than the identification of error."¹⁷ One other assumption of the premisses of stemmatic analysis is the absence of contamination. I would challenge the reading of his source with that of another. His product became evidence for the editor and early critics like LACHMANN: "Ancient manuscripts that were demonstrably contaminated! There are different in-

stances to this fundamental critique of stemmatics, as for instance to declare contamination as non-existent.¹⁸ Another is to make modifications to the method, e.g. by introducing different phases in which the preliminary stemma is tested.¹⁹ Whereas the first option is clearly implausible, proponents of stemmatics now acknowledge that any stemma is but an approximation to the real relationships; to produce an accurate stemma of a transmission is – especially if manuscripts are lost – statistically impossible.²⁰ This means that for the greater part of Sanskrit texts there is hardly ever a chance to produce anything but such a pragmatic stemma. For establishing these stemmata GILBERT, who acknowledges more recent criticism of the method, has suggested that one should "draw a bipartite stemma that demonstrates the most likely relationships, suggested by common error according to the usual guidelines, using only readings from one category three, clear script error".²¹ Because a multipartite stemma would automatically "eliminate a much higher number of readings" and allow the editor "much less scope in examining their critical judgements to decide between competing readings."²² In order to explain why a stemma can be useful we have to take into account the criticism referred to above: a mechanical process of arriving at correct readings is meaningless, if we have to identify their counterpart, error, beforehand. Stemmatics can only work if the correct readings we wish to establish are different from those on which we base our stemma, i.e. we have to establish the clear cases in order to solve the unclear ones. If we further assume that contamination cannot be ruled out in a certain manuscript transmission, I suggest that we use the techniques developed for open recensions and try to produce what WALT calls "a verifiable stemmatic criticism", whereby one can attempt to solve those cases in which other criteria fail.

One other problem that has to be dealt with in order to understand the variety of the different approaches is the identification of the causes of error, which forms the more practical aspect of textual criticism.²³ In the case of Sanskrit there is for instance the transmission from one script into another, which has to be kept in mind as a source of specific "scripted errors". The two Devanagari mss. of the *Vārka*, for example, contain errors which indicate that their archetype was written in Śāradī. Other errors that can be expected

13. See the critique of Lachmann in FRÉDÉRIC (1929), p. 427ff.

14. MAAS (1982).

15. MAAS on Lachmann's method, he says that the stemmatic has to be especially good for texts which

16. MAAS on Lachmann's method, he says that the stemmatic has to be especially good for texts which

17. MAAS on Lachmann's method, he says that the stemmatic has to be especially good for texts which

18. MAAS on Lachmann's method, he says that the stemmatic has to be especially good for texts which

19. MAAS on Lachmann's method, he says that the stemmatic has to be especially good for texts which

20. MAAS on Lachmann's method, he says that the stemmatic has to be especially good for texts which

21. MAAS on Lachmann's method, he says that the stemmatic has to be especially good for texts which

22. MAAS on Lachmann's method, he says that the stemmatic has to be especially good for texts which

23. MAAS on Lachmann's method, he says that the stemmatic has to be especially good for texts which

scribes tended to substitute the easier variant.³⁷ The other principles are related, like the avoidance of ambiguity or redundancy by redactors. In cases where no clear decisions³⁸ are possible, stemmatic considerations can be of help.

3.4.2 The Textual Transmission of the Vārttika

Any analysis of the stemmatic relationship between the surviving manuscripts of the *Vārttika* is marred by the poor design of the *editio princeps*. We cannot even exclude that the editors have silently corrected "simple" scribal mistakes, thereby further obfuscating the relationship of their sources. This and their failure to report the sources of variants invariably degrades the edition to the status of a contaminated manuscript thereby pushing the relationship between the Śāradā mss. out of sight.

The first observation concerns the lacunae: virtually all the omissions in the K_{ed} are to be found also in the two Jammu mss., but there are further omissions in the Jammu manuscripts, quite a few of them identical ones. One insertion is shared by J₂ and K.³⁹ This means we have to conclude that the text of the *Mālinīślokaivārttika* survived at one time in its history only in one manuscript, from which all other copies derive.⁴⁰

Judging from the variant readings it might seem that the patterns of agreement point to a group formed by J₁ and J₂ against the Śāradā mss. But if we look closer into the quality of errors that separate these groups, we find almost no agreement between the Jammu ms. in "clear scribal errors";⁴¹ most of the agreement is in meaningful variants, which may have arisen through contamination. One might argue that we may at least assume that the contamination originated from the archetype of J₂, but as even the corrector of J₁ had access to variants overlapping with the Śāradā mss. (cf. the marginal note in 15*d*), it is more plausible that the *Vārttika* is transmitted in an open recension. The high

percentage of metrically correct and more or less meaningful variants among readings point to considerable redaction in the course of its transmission.

3.4.3 External Evidence

An important issue is the status of the external transmission of parts of the text in quotations. We have seen that all surviving manuscripts go back to an already incomplete and possibly quite faulty archetype; additional evidence from outside the transmission could therefore be extremely valuable. The observation that, compared to the variants inside the transmission of the *Vārttika*, the external witnesses sometimes preserve an abruptly different state of the text with sometimes even convincing variants might be taken as a proof of this. On the other hand there are several factors that demand caution: the *Vārttika* is quoted only a few times in later works, and – apart from one instance in Śivopādhyāya's commentary on the *Vijñānabhairava* – these quotations are to be found in Jayaratha's commentary on the *Tantrāloka*. Since the source of these quotations is not mentioned, the strong variation could also indicate that Jayaratha, as suggested by GNOLI, sometimes quotes in fact from another, now lost text by Abhinavagupta, the *Pūrvapañjikā*. But even where it is clear that the *Vārttika* itself is quoted, another consideration speaks against using external evidence as equal to the transmitted text. It has been observed that Abhinavagupta's quotations are often not literal, even when he quotes scripture. This is only partly explained by the necessities of the metre: if we take, for instance, the recurring quotation from Kallata's lost *Tattvārthacintāmaṇi*, we can see that even when writing in prose our authors did not feel obliged to quote literally.⁴² The reason for this is to be found in the rules for Tantric exegesis (*vyākhyāna*) – expounded by Abhinavagupta himself in the *Tantrāloka* – which do not demand a word for word explanation, but simply enjoin that the teacher should propound units of meaning (*vastu*) in the Tantra by various exegetical means.⁴³ This freedom in exegesis can be

³⁷ Generally the more difficult, but not the more unlikely reading ought to be selected (Wäst 1973), p. 51). In my opinion SRINIVASAN's chapter 1.4.5.1 ("Einige Male lißt sich eine Lesung nicht oder nicht befriedigend interpretieren. Eben dadurch aber weist sie sich als 'richtig' aus") takes the point too far to be made into a general principle.

³⁸ These cases are typically variants that involve synonyms. Here the tendency of assimilation of related terms in the same context can serve as a guideline. (SRINIVASAN (1967), 1.4.5.1)

³⁹ See critical apparatus on 257c.

⁴⁰ There are of course many indications for this, as for instance 391*a*, where all mss. transmit a metrically faulty text – here the external transmission has retained a plausible reading.

⁴¹ Except 1*d* and 14*e*. The insertion of what could at least be seen as the completion of a sentence in 257 is perhaps insignificant.

⁴² *tuṣṭipāte sarvajñatādāyah* TĀV, *tuṣṭipāte sarvajñāvasarvakartṛvalābhah* PTV, *tuṣṭipāte 'pi sarvajñāsarvakartṛvalābhah* MVV 177.

⁴³ In chapter 28 of the TĀ there is a section in which the *Devdyāmālā*'s injunctions for explaining Āgamas (*vyākhyānavidhi*) are taught: after a preparatory ceremony, which includes the drawing of lotuses on the ground and the worship of the goddess of speech (*vāgīśvarī*), the Guru is to explain the five *saṃbandhas*, to show the consistency of the work, and use different exegetical methods, as for instance "leaping like a frog" (*maṇḍakapṭav*), that is, omitting irrelevant passages, or "looking around like a lion", which could mean "taking relevant passages from different parts of the text together". Abhinavagupta then goes on to

vidhi, *prasthā* etc. is used in a peculiar sense in this system. It has the connotation of making the resolve, or convincing oneself of a practice and following it, and is therefore not too far from the meaning given by Elsevier (2006) in the pw ("Entscheidung") for one passage in the *Rajasevanti* (Cf. 109d, 142c, 191a, 363a, 398c, 788b, 951a, 989d, 1024b). There are not even all the occurrences in the *Vārtika*. It ought to be investigated whether the high frequency is peculiar to Abhinavagupta's style; a preliminary investigation in the TA showed the same usage. This particular usage of the word may have been coined by an acclaimed source, cf. the unquoted quotation in TĀV 4.34.

apd is sometimes used in a syntactically incorrect position (*bhinnakrama*).
See 196d.

lopanā for *tanpāram* (metre causal) in 146d

The two following tables are a brief³¹ metrical analysis of the part of the *Vārtika* that is edited here: the first lists all the *Vipulās*, the second the non-*Asanubh* metres. Numbers marked with an asterisk refer to verses where the metre is dependent on conjecture; 391a which is metrically wrong is not listed.

na (na/yādhā) 6c, 24a, 31a, 39c, 47c, 69c, 112c, 113c, 131a, 143a, 150c, 152c, 155a, 170c, 192c, 309c, 229c, 270a, 309c, *323a, 329c, 333c, 394a.
na (rahu) 2a, 72c, 141c, 143c, 172a, 210c, 221a, 227c, 272c, 289a, 350a.
*377a, 382a, 371c, 390a.
śha 37c, 23c, 33a, 46a, 104c, 168a, 197c, 183c, 232a, 307c, 313c, 385a.
mad 47a, 51c, 62a, 64c, 65a, 65c, 76a, 77a, 112a, 133c, 136a, 153c, 158a, 168a, 183c, 198a, 198c, 242c, 254a, 254c, 255c, 257c, 261a, 270c, 273a, 274c, 291a, 293a, 296a, 302c, 304a, 334c, 364a, 368a, 368c, 376c, 387a, 392a, 392c, 398c.
sa 55a, 186a, *237c, *252c, 343a, 353c, 377c, 386 (? metrical fault).

The following longer metres are used:

<i>śha</i>	180
<i>śha</i>	279, 283

³¹ The *na* and *śha* metres are given details of prosodical practice. I have therefore not collected numerous *Asanubh* metres, which are the *Asanubh* that are usually considered to be *Asanubh*.

Nārāṭaka	1
Vasantatilakā	127
Viyoginī	125, 126
Śikharinī	128
Svāgatā	397
Harinī	382

3.6 Notes on the Translation and the Commentary

Abhinavagupta's *Vārtika* is undoubtedly a difficult text and the challenge in translating it is certainly not to imitate his sometimes obscure style. A translation should reflect the author's intention and not the translator's difficulty with the text, for which he can blame no one but himself. The resulting "simplification" is due to two techniques: firstly, the transformation of the grammatical construction of the original into an idiomatic expression of the target language; secondly, the insertion of syntactical parts which are regularly omitted in Sanskrit, but required in English. The general remedy for the first is to give literal equivalents in the footnotes, for the second it is to use brackets. In those cases where the inserted word was part of the idiomatic expression itself, brackets were not used, because this might create the impression that almost nothing of the sense attributed to a verse in English could be found in the Sanskrit. In general I have not tried to present an irrefutable, but low-profile translation, but an interpretation of this difficult text which, if wrong, may at least serve as a *parvapakṣa*. The same reasoning stands behind the high number of conjectures.

The commentary on every unit, i.e. one or more verses, is usually split into two parts: notes on separate points of grammar, vocabulary etc. and a more or less running commentary that focusses on problems of interpretation.

3.7 Abbreviations Used in the Edition

abbreviations

K _{ed}	text of the <i>editio princeps</i>
K	variants given in the footnotes of the K _{ed}
T ₁	Devanāgarī ms, Jammu 623 (see below)
J ₁ ²	second hand in J ₁
T ₂	Devanāgarī ms, Jammu 622

no.	3, phlo-ki
lit.	unknown lit.
approx. no. of	"ca" entered in the margin by second hand
lines	having entered by scribe with three horizontal lines
	into syllable
	syllable of which by itself

Part 2

Text and Translation

111 | *śaṅkhaśekharamandirābhyām arthito 'ham punah punah |*
śaṅkhaśekharamandirābhyām arthito 'ham punah punah |
śaṅkhaśekharamandirābhyām arthito 'ham punah punah |
 112 | *aucityenetaṛitāyūgād vācyavācakayor-mithah |*
aucityenetaṛitāyūgād vācyavācakayor-mithah |
 113 | *varānāvarta etasmin sādhu śāstram ca vārttikam || 12 ||*
varānāvarta etasmin sādhu śāstram ca vārttikam || 12 ||
 114 | *ye 'hamiśam prakāśante sarvasya ca na gocare |*
ye 'hamiśam prakāśante sarvasya ca na gocare |
 115 | *namo 'bhīmanaguptān tān śivacandrāmśusamcayān || 13 ||*
namo 'bhīmanaguptān tān śivacandrāmśusamcayān || 13 ||
 116 | *jayanti jagadanandavipakṣakṣapapakṣamāy |*
jayanti jagadanandavipakṣakṣapapakṣamāy |
 117 | *paramaśamukhodbhūtajñānacandramaricayaḥ || 14 ||*
paramaśamukhodbhūtajñānacandramaricayaḥ || 14 ||
 118 | *anyatāritasadbhāvād bhāvābhedaikabhāginah |*
anyatāritasadbhāvād bhāvābhedaikabhāginah |
 119 | *yat prāg jātam mahājñānam tadraśmibharavaibhavam || 15 ||*
yat prāg jātam mahājñānam tadraśmibharavaibhavam || 15 ||
 120 | *tatam tādṛk svamāyīyaheyopādeyavarjitam |*
tatam tādṛk svamāyīyaheyopādeyavarjitam |
 121 | *vātābhavamācitrāsmītmātrabheditam || 16 ||*
vātābhavamācitrāsmītmātrabheditam || 16 ||
 122 | *abhimarśasvabhāvam tad dṛḍayat parameśituh |*
abhimarśasvabhāvam tad dṛḍayat parameśituh |
 123 | *tatrāpi śaktyā satatam svātmamāyā mahēśvarah || 17 ||*
tatrāpi śaktyā satatam svātmamāyā mahēśvarah || 17 ||
 124 | *yadā samjñatam āśāya samāpatitṁ parām vrajet |*
yadā samjñatam āśāya samāpatitṁ parām vrajet |
 125 | *tadāsa paramam yaktam viśaṅgaprasarūpadam || 18 ||*
tadāsa paramam yaktam viśaṅgaprasarūpadam || 18 ||
 126 | *anuttaravikāśodājjagadānandasundaram |*
anuttaravikāśodājjagadānandasundaram |
 127 | *bhāvivaktrā vibhāgena bījam sarvasya yat sthitam || 19 ||*
bhāvivaktrā vibhāgena bījam sarvasya yat sthitam || 19 ||
 128 | *hṛtspandadrkparīśāranimānāmormyādi tan matam |*
hṛtspandadrkparīśāranimānāmormyādi tan matam |

Since (*ya*) I shall – repeatedly entreated by my worthy pupils Karmā and Mandra – explain the meaning of the doctrinal statements (*vākyaṛīha*) in the glorious Mālinī[vijayottaratantra], sometimes (*kvacit kvacit*) through giving up, when appropriate, lower [forms of interpretation] (*itara*) in the sphere of both denoter and denoted, [for this reason] this treatise is fit (*sādhu*) for this whirlpool (*āvarta*) of approaches (*varānam*) and is [therefore] a *vārttika*. (11–12)

We adore the collection of rays of the moon of Śiva, which shine day and night but are not within reach of everyone and [therefore] ever new [at night] and hidden [during the day]. (13)

The rays of the moon of knowledge which issue from the face of Paramēśa [i.e. Śiva] and are capable of destroying [everything] opposed to universal bliss surpass all. (14)

The vast knowledge that is produced in the beginning (*prāk*) from the limitless reality (*sadbhāva*) that alone is identical with the world (*bhāva*) and that is the pervading nature (*vaibhava*) of the mass of the moon's (*tad*) rays has spread (*tatam*), [still] of the same nature (*tādṛk*), free from things to be accepted or shunned that are created by its own creative power (*māyā*), and diversified merely by its own expanding manifoldness of rays.² This [knowledge] whose nature is articulation is the heart of the highest Lord [Śiva]. (15–17ab)

When Mahēśvara unites even there with the power that is always part of his self and attains to supreme perfection, then his highest face, which is the abode from which emission flows,³ which is beautified through its universal bliss rising from the unfolding of the highest reality [, appears]. Since [this face] is established as the seed of the universe without differentiation into further faces (*bhāvi*),⁴ it is called heart, vibration, knowledge (*drk*), the highest [level of speech], essence, nameless, wave etc. (17cd–20ab)

111: *śaṅkhaśekharamandirābhyām* 1. 112: *varānāvarta* (J₁) *kāthave* K₁. 12b = *Manimān*
śaṅkhaśekharamandirābhyām 12b. 12c J₁ adds 'commas' for word divisions (e.g.
śaṅkhaśekharamandirābhyām 12b. 12c J₁ adds 'commas' for word divisions (e.g.
 113: *varānāvarta* 1. 13b *bhāvābhedaika* *bhāvābhedaika* 1. 15d *vaibhava*
 114: *śaktyā* 1. 15b *bhāvābhedaika* *bhāvābhedaika* 1. 15d *vaibhava*
 115: *śaṅkhaśekharamandirābhyām* 1. 15b *bhāvābhedaika* *bhāvābhedaika* 1. 15d *vaibhava*
 116: *śaṅkhaśekharamandirābhyām* 1. 15b *bhāvābhedaika* *bhāvābhedaika* 1. 15d *vaibhava*
 117: *śaṅkhaśekharamandirābhyām* 1. 15b *bhāvābhedaika* *bhāvābhedaika* 1. 15d *vaibhava*
 118: *śaṅkhaśekharamandirābhyām* 1. 15b *bhāvābhedaika* *bhāvābhedaika* 1. 15d *vaibhava*
 119: *śaṅkhaśekharamandirābhyām* 1. 15b *bhāvābhedaika* *bhāvābhedaika* 1. 15d *vaibhava*
 120: *śaṅkhaśekharamandirābhyām* 1. 15b *bhāvābhedaika* *bhāvābhedaika* 1. 15d *vaibhava*
 121: *śaṅkhaśekharamandirābhyām* 1. 15b *bhāvābhedaika* *bhāvābhedaika* 1. 15d *vaibhava*
 122: *śaṅkhaśekharamandirābhyām* 1. 15b *bhāvābhedaika* *bhāvābhedaika* 1. 15d *vaibhava*
 123: *śaṅkhaśekharamandirābhyām* 1. 15b *bhāvābhedaika* *bhāvābhedaika* 1. 15d *vaibhava*
 124: *śaṅkhaśekharamandirābhyām* 1. 15b *bhāvābhedaika* *bhāvābhedaika* 1. 15d *vaibhava*
 125: *śaṅkhaśekharamandirābhyām* 1. 15b *bhāvābhedaika* *bhāvābhedaika* 1. 15d *vaibhava*
 126: *śaṅkhaśekharamandirābhyām* 1. 15b *bhāvābhedaika* *bhāvābhedaika* 1. 15d *vaibhava*
 127: *śaṅkhaśekharamandirābhyām* 1. 15b *bhāvābhedaika* *bhāvābhedaika* 1. 15d *vaibhava*
 128: *śaṅkhaśekharamandirābhyām* 1. 15b *bhāvābhedaika* *bhāvābhedaika* 1. 15d *vaibhava*

2 Lit.: 'by its nature as rays (*rasamānā*) that are manifold through becoming expanded (*vīrambhāvanā*)'

3 Or: 'the abode of [primary] emission and [further] expansion'.

4 Lit.: 'faces which will exist in future', that means in a later stage in creation.

puritas tattatangaṅghasātmatām samupāśrite |
 ūthāpi jagadnimandisundare bodhabhairave ||42||
 bhāvanīrharatāmātrasamīptre śaktiśālīni |
 pūrṇayā nijaśaktyaiva nyakkre śaktimatpade ||43||
 tādrge eva vimarsātā jñānadhārā vijrmbhate |
 yasyām bhogopadeśena ko 'pi hlāḍaḥ pravartate ||44||
 yadiyasaṁvidācāracyāvisrambhābhāvītaḥ |
 bhogavrāto 'pi dhanyānām niḥśreyasapadāyate ||45||
 yatrocayate svasaktyādīkṣobhasaṁrambhanīrharā |
 devasya yāgapriyatā viśeṣān mātṛmadhyataḥ ||46||
 aiśvaryaśaktyudrekeṇa labdheśvarapadābhīdhaḥ |
 deśo vijñānamūhūmā prodbhūto 'yaṁ prapañcitāḥ ||47||
 atrāpy anantabbhāvāṁsaṁnyojanaviyojane |
 prapadabbhāvanendhānād asamkhyatvaṁ upāśrite ||48||
 tadupādhyatā eva saṁvijñānapadojjhitāḥ |
 vyome vivṛṇhāḥ śāstrikriyājñānavibhūtayāḥ ||49||
 mukhyas tv eṣa prapañco 'yaṁ pañcātmatvena carcitāḥ |
 tathā ca vakṣyate tattvaṁ abhinnaṁ apī pañcadhā ||50||
 svapāpūṇḍripātasa taddhīnaprerakatvataḥ |
 śāntavṛṇḍiḥ svasthavad ityādyair vākyaśaṁcayaiḥ ||51||
 nanv etāvati sandarbhe deśakālakalākrtaḥ |
 bhedaḥ na saṁbhavanty eva bāḍham om iti vacmahe ||52||
 na hy atra kālataṭṭvasya nāmamātram vibhāvayate |
 saṁbhavy apī mahākālī śaktīr nātra vijrmbhate ||53||
 udrge anūṇas vasaṁpūrṇe tadā paścāt punar yadā |
 parataś ceti ko nv eṣa vācoyuktiparigrahaḥ ||54||

42c. puritas tattatangaṅghasātmatām K. J. 43c. pūrṇayā pūrṇā K. 44c. yasyām saṁvidācāracyā
 45c. bodhabhairave J. 46d. viśeṣān mātṛ viśeṣātā tri J. 48c. prapadabbhāvanendhānād
 49c. vijñānamūhūmā J. 50c. vijñānamūhūmā J. 51a. svasthavad ityādyair vākyaśaṁcayaiḥ K. 51a. svasthavad ityādyair vākyaśaṁcayaiḥ K.
 52c. bhedaḥ na saṁbhavanty eva bāḍham om iti vacmahe J. 53c. udrge anūṇas vasaṁpūrṇe tadā paścāt punar yadā J. 54c. parataś ceti ko nv eṣa vācoyuktiparigrahaḥ K.

As soon as Bhairava who is knowledge becomes entirely identified with the flood of waves of objects (*taṭ*), but [remains] beautified by universal bliss, [when he] as the proprietor of his power is satisfied with no less than the plenitude of things, when this state of having a power is subordinated by means of his full, own power alone, then such a stream of knowledge consisting of articulation (*vimarsa*), in which an extraordinary bliss (*hlāḍa*) appears through instruction in enjoyment (*bhoga*), pervades [everything].¹² (42–44)

For the fortunate ones even the multitude of enjoyments, if cultivated by confidence in this (*yadiya*) performance of the 'practice of consciousness', are transformed into an abode of salvation. (45)

As it is said [in the *Sarvajñānottara*], "God's desire for worship is excessive (*nirbhara*) through the intensity of agitation of his own power etc., especially (*viśeṣa*) because he is within [a group of] mothers". Through the increase of his power of sovereignty (*aiśvarya*) he receives the name of the *īśvara* state [i.e. *īśvarataṭṭva*, where *śakti* = *īdam* is predominant]. This God whose greatness is knowledge¹³ appears and becomes manifold (*prapañca*). (46–47)

Even in this state, the conjunction and separation of constituent endless things become innumerable by combination (*saṁdhi*) with the division of the earlier state. Only by virtue of these limiting adjuncts the various riches (*vibhūti*) of action and knowledge in the Śāstra give up the state of knowing consciousness [inwardly] to spread [in an objective form]. (48–49)

But [despite this multitude] the principal diversification is considered to be fivefold. As it will be said [later in the MVT] that "reality, although undivided, is fivefold," "because [it] is equipped with activity, with sovereignty, with an impelling force free of both, because of the cessation of will and because of independence." (50–51)

[Opp:] Then it would follow that divisions caused by space, time and [limited] power of action are not possible in this collection [of primary realities]. [A:] We certainly do agree, for there the *tattva* [called] 'time' is not known even by name. Although she pervades everything, the great goddess of time (*mahākālī*) does not manifest here. (52–53)

[Opp:] Then why do you accept the use of the words 'then', 'later', 'again', 'when' and 'afterwards' with reference to [something that is] undivided and complete in itself? (54)

12 Or "unfolds".

13 The knowledge of *śuddhānta* which is in this state about to appear.

atra brūmaḥ satyam eva vastutas tu sphuṭātmani |
 jñmbhite tattvasarge 'pi kāle 'py unmiṣītātmani ||55||
 bodhasya naiva santy etāḥ pūrvāparavikalpanāḥ |
 kālo viśeṣanatyena yasmād bhavati bhedakah ||56||
 viśeṣaṇam ca tat proktaṁ samaśrīṣikayaiva yat |
 bhedena vedyatām eti yathā nīlam saroruhaṁ ||57||
 na ca bodhasya vedyatvaṁ kadācid upapadyate |
 vedyatvaṁ bhāsamānatvaṁ tat prakāśaprasādataḥ ||58||
 prakāśaḥ sa sa bodhaś ca na ced bodhāntarasthiteḥ |
 prakāśānyamān nūnam anavasthā pravartate ||59||
 ata eva vimūḍhā ye bodham aprathamānakam |
 arthaprathāmakam brūyuh svavacovañcitās tu te ||60||
 tasmāt kālo na bodhasya bhedakatvāya kalpate |
 nāpi vedyasya kālo 'sau bhedakībhavitum kṣamaḥ ||61||
 viśvaṁ hi bodhābhinnam tad atathāte na bhāsite |
 prakāśena samāviṣṭas citraṁ bhāvaḥ prakāśate ||62||
 viśvaprakāśa evaṁ syāt sarvasyaiva sadātanaḥ |
 sati prakāśe bodhākhye sa prakāśatvam āsnute ||63||
 aprakāśo 'pi bhāvaś cet prakāśātmā sa vedyate |
 aprakāśas tv asau bhāva ity atra śaraṇaṁ tamaḥ ||64||
 yaś cāprakāśo bhāvātmā prakāśātmā sa cet kṛtaḥ |
 nūnam sa bhāvo naṣṭaḥ syāt svāprakāśatvavicutyeh ||65||
 nātadrūpaṁ prakāśam ca kartum vidhir api kṣamaḥ |
 nanv etāvad idaṁbhāvaḥ prakāśe sati bhāsite ||66||
 astv etad eva kiṁtv iṭham aprakāśaḥ prakāśatām |
 bhāvorya cāprakāśatve prakāśībhāvitve sati ||67||
 naivaṁ prakāśito bhāva iti vastusthitiḥ bhavet |

[A:] We say that this is correct, but in reality these concepts of earlier and later do not exist for knowledge, even if the creation of *tattvas* has manifested perceptibly and time has unfolded. The reason is that time can divide [only] by being a qualifier [of something else]; and a qualifier [such as, for instance, a colour] is taught to be something which is distinctly (*bhedena*) perceptible only as coextensive [with something else], like 'a blue water-lily'. (55-57)

But it is never possible to perceive knowledge, as to be perceived something must appear; [but] this [appearance] is due to the grace of the light [of consciousness]. This [appearance] is light and it is knowledge; if not, it would be different from knowledge and the resulting limitation of light would indeed cause an infinite regress. (58-59)

Consequently those deluded people who describe knowledge not as expanding [to become the object], [but as] consisting of the expansion [i.e. manifestation] of the object, are deceived by their own words. (60)

Therefore time is unable to cause differentiation in consciousness, nor is this time capable of becoming a differentiator [i.e. differentiating quality] of the object of perception. For the universe does not exist outside of knowledge, otherwise it (*tad*) would not appear. (61-62ab)

[If we say that] objects¹⁴ appear variously, because they are pervaded by light, then the world would be manifest (*viśvaprakāśa*) to everyone all the time. [But] if there is light which is called knowledge [i.e. light belonging to the subject], the [object] becomes manifest. (62cd-63)

If, however, [one were to suppose that] an object is different from light, it would [still] be cognized as having light as its essence. For if we say 'this object is without light' [i.e. does not manifest], the doctrinal position (*śaraṇa*) would be darkness [i.e. ignorance of the object]. (64)

But if [theoretically speaking] this non-light, which has the nature of an object, would manifest, it would certainly disappear, because its nature, which is to be without light, would perish. And even the Creator is unable to turn something into light which is not [already] of the nature of light. (65-66ab)

[Opp:] But so far [your position means only that] the state of objectivity appears as soon as there is light. (66cd)

[A:] This might be the case, but the reality (*vastusthitiḥ*) is that in this way something different from light would shine, and if the nature of [this] object, which is to be different from light, would become light [i.e. manifest], then it would not be this object, that is manifested. (67-68ab)

¹⁴ *jñāna ekavacanam.*

55a. 'pi kāle K. 55d. unmiṣītā: unmiṣāt J. 57c. bheda-
 61a. 'sau bhedakībhavitum K. 59b. na tē-
 59c. prakāśānyamān (congr. TORIELLA): prakāśānyamān K. 62a. bodhābhinnam: bhedābhinnam
 60b. bodham: bodhā J. 62a. bodhābhinnam: bhedābhinnam
 61c. prakāśaḥ K. 60b. bodham: bodhā J. 62a. bodhābhinnam: bhedābhinnam
 61d. viśvaprakāśa evaṁ syāt sarvasyaiva sadātanaḥ K. 66c. nanv etāvad: nanv etāvad K. 67d. prakāś-
 61e. prakāśaḥ K. 66c. nanv etāvad: nanv etāvad K. 67d. prakāś-
 61f. prakāśaḥ K. 66c. nanv etāvad: nanv etāvad K. 67d. prakāś-

tad alam vyatiriktena prakāśena śivas tathā ||68||
 tasmāt prakāśa evāsau gūto yaḥ paramaḥ śivaḥ |
 sa evācintyamaḥimā svāntantryoddāmagbhūrjñitāḥ ||69||
 prakāśate tathā tais taiḥ svabhāvavair acyutasthitiḥ |
 nātra sarvatra sarvajñābhāvāḥ kaścana śaṅkyate ||70||
 ahaṃ caitro ghaṭaṃ vedmi na paṭaṃ, veda taṃ tv ayam. |
 nāyaṃ veti pataḥ, so 'haṃ jāne ghaṭapaṭāv itī ||71||
 vedīṣyāmi na vā, pūrvam ajānāmi naiva vā kvacit, |
 kramena vedmi yugapad dvābhyām ubhayaavarjitam. ||72||
 sarvaṃ vedmi, na kiṃcic ca jāne. naivāsmi kaścana |
 bhāvatma, namo naivaham. ahaṃ sarvaṃ ca sarvadā. ||73||
 sarvaṃ asmy ahaṃ evaikaḥ kiṃ sarvaṃ itarad bhavet |
 nyadit eka evayaṃ prakāśaḥ pravijrmbhate ||74||
 nanv eko yady asaḥ kaścit, prakāśo na tadā paraḥ |
 kathaṃ bhaved. aho mūḍhaḥ kathaṃ vyutpādyatām ayam ||75||
 etad prakāśaḥ svāntantryāc cītarūpaḥ prakāśate. |
 vastutaś ca na citro 'sau, nācitra bhedadūṣaṇāt ||76||
 ghaṭaprakāśe vastrasya prakāśo yadi sambhavet |
 nāsau ghaṭaprakāśaḥ syād dviprakāśo hy asau bhavet ||77||
 so 'pi cāstv eva, no nāsti tad idaṃ tvaṭpracoditam |
 ghaṭātmanā prakāśo 'sya mā bhūd ity avatiṣṭhate ||78||
 tac cūyuktaṃ prakāśasya bodhatvāt svātmajrmbhaṇam |
 lakṣaṇaṃ yadi tat ko 'yaṃ vṛthā vāgajādaṃbaraḥ ||79||
 paricchinna prakāśatvaṃ jaḍasya kila lakṣaṇam |
 jaḍād vilakṣaṇo bodho yato na parimīyate ||80||
 tasmād arkasya sadbhāve siddhe kaḥ khalu bālīśaḥ |
 brūyāt katham ayaṃ svāmśuṣubhritāśeṣabhūr itī ||81||

69d. svāntantryoddāma: svāntantryūddhāma J₁. 71b tv ayam: dvayam Ka₁. 72a pūrvam J₁. 72b ajānāmi (conj.): ajānan Ka₁ J₂. 72d varjitam: tarjitam J₁. 74a vā yady asaḥ J₁. 74b pravijrmbhate: provijrmbhate J₂. 75a yady asaḥ J₁. 75b cāstv eva J₁. 76c vastutaś ca: vastutas tu J₁. 77b unclear marginal note in J₁. 78a cītarūpa J₁. 80 = Bodhapañcadasikā 8. 81c brūyāt J₁.
 69d. svāntantryoddāma: svāntantryūddhāma J₁. 71b tv ayam: dvayam Ka₁. 72a pūrvam J₁. 72b ajānāmi (conj.): ajānan Ka₁ J₂. 72d varjitam: tarjitam J₁. 74a vā yady asaḥ J₁. 74b pravijrmbhate: provijrmbhate J₂. 75a yady asaḥ J₁. 75b cāstv eva J₁. 76c vastutaś ca: vastutas tu J₁. 77b unclear marginal note in J₁. 78a cītarūpa J₁. 80 = Bodhapañcadasikā 8. 81c brūyāt J₁.

So forget about [the theory of] a separate light; it is for this reason (*tasmād*) that Śiva is in this way (*tathā*) described as only light. The highest Śiva alone (*svāntantryoddāma*) shines with inconceivable power and moves around without restraint because of his autonomy. In this way he is not impaired by the various forms in which he appears. (69d–70b)

[However,] this does not imply¹⁵ that there is also some kind of omniscience in everything [for we see differing limited experiences, e.g.] 'I, Caitra,¹⁶ perceive the pot, not the cloth.' But 'he [i.e. someone else] perceives it.' 'This cloth does not perceive [anything].' 'I know both pot and cloth.' 'I will perceive or I will not'. 'I have known before, or sometimes [I have] not.' 'I come to know gradually, suddenly, in both [and] neither ways.' 'I know everything', and 'I know nothing.' 'I do not have the nature of an object', 'certainly (*namu*) I do not exist' and 'I am always everything.' 'I, being one, am the world; how can the world be different [from me].' In these and other ways this one light appears [variously]. (70cd–74)

[Opp:] If there is any single thing that is not this light (*asaḥ*), how could it be that there is not some other light?

[A:] O, how can this fool be instructed? It is only a single light that spontaneously (*svāntantryāt*) appears in various forms. But in reality it is not manifold. [It is also] not undifferentiated, because this is disproved by the diversity [we perceive]. (75–76)

[Opp:] If the light of a cloth would exist in the light of a pot, it would cease to be the light of a pot, for it would be a double light. Such a thing may exist, [but] what you have described does not exist for us. [The objection] that the light of the [garment] in the form of a pot is not possible remains. (77–78)

[A:] But that is wrong. The light, as it is knowledge, pervades (*jñmbh*) one's own self. Since this is its characteristic, [your] deceiving verbosity¹⁷ is useless. (79)

It is said that the characteristic of matter is the fact that its light is limited. Knowledge [i.e. consciousness] is different from matter, for it cannot be delimited. (80)

Therefore, as the existence of the sun is proved, who will be so foolish to say: 'How is it possible that the whole earth is illumined by its own rays?' (81)

15. Lit.: "It is not assumed."

16. Caitra is commonly used for "any person", "X".

17. More literally: "pompous mesh of words".

tasmāt siddhe prakāśe 'smim yā prakāśavikalpanā |
 cecire tā sarvasambhuktayoscācāritrapalanā ||82||
 siddham ca prakāśasya ko 'ham kim tvam tamo |
 ke kimpad apy vā kim syāt tasmim syād apy vā katham ||83||
 tasmāt prakāśaśāntiyalabdhabhairavabhāginām |
 bhāśaśānto apy kālō 'yam na kimpit kartum arhati ||84||
 bhāśaśānto kathamkāram tadetyādivacāhkrāmā |
 ceciyam uktaṁ apy etat punar nūrbhāya bhanyate ||85||
 yāṁ prakāśāt sa evayam prātibhāti tathā tathā |
 mamev ānāśayā kasyāpi sa tu bhāty eva kevalam ||86||
 sa eva paramoditā sarvasyātīvābhasakah |
 svābhāta īti tasyocchāśaktiḥ svātantryasamjñitā ||87||
 sā eva svātantrya svātantryaśāntas tadanyābhāvayogataḥ |
 svātantryaśānto evaśānto devasyananda ucyate ||88||
 svātantryamāhmatvāsyā svarūpād aprthaksthiṁ |
 bhāśakāśe nṛge dhāman bhāśayed bhāvavibhramān ||89||
 bhāśakāśe sa kṛyāśaktir īti śāstreṣu kathyate |
 yad eva svātantryaśāntaśānta praviḥbhāyate ||90||
 svātantryaśāntaśānto eva katham nāma prakalpate |
 tad anyābhāvayogataḥ bhāman jñānaśaktir āham smṛtā ||91||
 svātantryaśānto devasya yad rūpam svātmanātrataḥ |
 sa svātantryaśānto prakāśaśāntas tato vibhūḥ ||92||
 prakāśaśānto evaśānto vā devo vā kevalaḥ sthitaḥ |
 bhāśaśānto devī vā śāntasāstre nūrupyate ||93||

Therefore, as the light is proved, all deviating concepts are [like] following the behaviour of an [unfaithful] woman who has sexual relationships with everyone [although her husband is 'proved']. (82)

If the light did not exist, who would I be? Would you exist, would there be darkness or would nothing at all exist? Or how could it [even] be silent? (83) For this reason, time cannot bring about anything [i.e. any difference] even in objects, since they are part of Bhairava through their identification with light. (84)

[Opp:] But how, for heaven's sake, can there be the use of words [denoting time] like 'then' etc. [in your account of reality]? (85ab)

[A:] Listen! Though this has been said [before], it is again stated in detail. (85cd)

This same light appears in various ways; but never for anything else [i.e. it does not illuminate an independent object], for it alone shines. (86)

This [light], as it is absolutely superior (*paramodārah*), manifests everything. Because it is autonomous, its power of will is called 'autonomy'. (87) And it rests in its own self, because nothing that is different from it can exist.¹⁸ This "resting in one's own self" is called bliss of God. (88)

The power of its autonomy lies in the fact that [even in the process of manifestation, which implies duality] it is never separate from its own nature. [For] it is in its own realm of self-light, that it causes the confusing beauty¹⁹ of the world to appear. (89)

This activity of manifesting [objects] is called 'power of action' in the Śāstras. It is responsible for the self-differentiation (*kalanā*) [of light] into various *taṭvas* etc. How could this manifestation possibly take place in something unmanifested (*anavabhāte*)? Therefore the inner appearance of it is the 'power of knowledge', which is called 'I'. (90–91)

Up to this point the form of God, which rests in his own self alone, is called 'awakening' (*unmeṣa*); therefore the pervading Lord has five powers. (92)

[For the purpose of worship] he [is described as having] three powers or one power, or [as being the one] God alone. Or (*atha*) there is power alone which is described in the *Sārasāstra* as the Goddess. (93)

82c prakāśaśānto vāśānto K₁

82c svātantryaśānto K₁

85d nibhāya nū-

85c prātibhātaḥ bhāśaśānto with prātibhātaḥ in the margin I¹

86d sa tu: satta I₁

87a bhāte

87a bhāte K₁ 87a mādameśa mādame K₁

90b śāstreṣu śāstrag₁ I₁

91a śānto

93b prakāśaśānto prakāśanām I₁

93d pañca: pum- I₁

93d śānto

sa eva K₁ sa eva I₁

18 Lit. "because of (*vyogataḥ*) the non-existence of [something] that is different from it."

19 Taking *vibhramā* as a *śloka*.

vaksyate ca jagaddhātuh kathitēyāditaḥ param |
 saivaikā saty anekatvaṃ gacchatīti mahesinā ||94||
 sa cāyaṃ nīrbharānandaviśrāntisvātmasthitaḥ |
 sodaryah śabdasaṃdarbhair bhāsyate bhairavādibhiḥ ||95||
 savidhaṃ dūragam vāpi yady apy asya na vastutaḥ |
 śabdhajātaṃ bhavet kimoid anyad apy athava prabhoh ||96||
 tathā ca bhāsayaty eva deva eṣa tathā tathā |
 tatas tadanusāreṇa sarvo 'yaṃ kalpanākramaḥ ||97||
 na ca tat kalpanāmātraṃ tathātve 'py atha kā kṣitih |
 tathā saṃkalpatāṃ devo yad vā kalpayatāṃ tathā ||98||
 evaṃ caiṣa prakāśātmā saptatrimśātmakāt parah |
 vaicitryabhāsamān kurvan kālāṃ bhāsayati prabhuh ||99||
 vaicitryabhāsanaiveyaṃ kālāśaktir udāhṛtā |
 tato 'vabhāsamānaitakālāśaktyanurodhataḥ ||100||
 bhāsmān tadetyadī uparāyāḥ pravartate |
 na cāsau tatra nāsty eva tatra yan nāsti tat kutah ||101||
 ananta anyātmā nāma tat prakāśavaśaṃ sthitam |
 nam anyam apy tatvaṃ tādāle śuddhetarasthitaḥ ||102||
 śuddhāśuddhapade vāpi vidyādaḥ tattvaṃ māṇḍale |
 śuddhabhairavasadbhāvād aviśeṣo bhaviṣyati ||103||
 narirītyāmahe hanta yatnād vyākhyeyam eva naḥ |
 āyasmato yad dhrdaye svayaṃ viparivartate ||104||
 śuddhāśuddhāvibhedo hi paramārthabhakṣaṇo |
 sa tu tatārta evāste mūḍhānāṃ dhīyi niścalah ||105||

94c. saivaikā saty anekatvaṃ: saikā saty anekatvaṃ vai Kes J₂.
 95c. saṃdarbhāḥ: saṃdarbhāḥ J₁.
 96b. vastutaḥ: vastutaḥ J₁.
 97c. bhāsayaty: bhāsayaty J₁.
 98c. deva: deva K.
 99b. saptatrimśātmakāt: saptatrimśātmakāt J₁.
 100a. vaicitrya: vaicitryā J₁.
 101a. tadetyadī: tadetyadī J₁.
 102b. sthitam up to dvatam J₁ (114c, i.e. folio 8, verso).
 103c. śuddhāśuddhāvibhedo: śuddhāśuddhāvibhedo J₁.
 104c. paramārthabhakṣaṇo: paramārthabhakṣaṇo J₁.

And Śiva will say [in the *Mālinītantra*, in a later passage] starting from '[this power] of the creator of the world is said [to be inherent in him]': 'She, being one, becomes many'. (94)

And God (*ayam*), being perfectly established in himself through a state of rest in a bliss replete [with all things], is denoted by many (*saṃdarbha*) appropriate (*sodaya*) terms such as, for instance, "Bhairava". (95)

Even if it is nearer [to him] or further away [from him], the group of words (*śabdhajātaṃ*), or anything else, does not actually (*vastutaḥ*) pertain to this omnipotent God (*asya ...prabhoh*). Thus this God manifests in various ways; therefore the whole process of conceptualization [can] only follow this [manifestation]. (96-97)

And [on the other hand] it is not merely conceptualization. Even if it were, [our doctrine] would not be impaired: God may form concepts in this way or he may cause others to do so. (98)

And in this way [Śiva], who is essentially light, is higher than the thirty-seventh [*tattvaṃ*]. (99ab)

[It is only] by causing the appearance of diversity that the Lord manifests time. This manifestation of diversity is termed 'the power of time'. Thus it is because of our (*āsmākināt*) accordance (*anurodhataḥ*) with Śiva's (*etat*) power of time manifesting that qualifications²⁰ [of time referred to by words] like 'then' etc. exist. (99cd-101ab)

It is not [the case], that [time] does not exist in [Śiva] at all. [for] how can anything exist except in him. It could spread in another reality [and] would still be dependent on light. (101cd-102ab)

[Opp:] If it were as you say, [it would follow that], since the pure Bhairava [would] exist in the lower impure (*śuddhetara*) group of *tattvas*, or in the group of *tattvas* that is intermediate between purity and impurity (*śuddhāśuddha*), [i.e.] impure knowledge and [the remaining *kañcukas*], there would be no difference [between them]. (102cd-103)

[A:] We dance out of joy now! What we would have had to explain laboriously, is already²¹ present in your mind.²² (104)

The distinction between pure and impure has no place in discussions of the highest reality. But caused by [the necessities of] those [discussions], it is entrenched in the mind of the ignorant. (105)

20 Lit. "colorations".

21 Lit. "spontaneously" (*svayam*).

22 Lit. "moves around in your heart."

namu śuddhetaratvākhyo yadi bhedo na vāstavaḥ |
 vyācīkṣitam evaitac chāstram vivadate tataḥ || 106 ||
 śuddhatvam ju tatvānam dīkṣaya śodhanam tataḥ |
 ityādi bahudhā bhedaḥpradhānā yataḥ sthitiḥ || 107 ||
 ucyate tadvaye 'mumukṣu dvaitam nāsty eva sarvathā |
 uktam hi bhedaḥvandye 'pi vibhau bhedaḥvabhāsanam || 108 ||
 tad eva khalu śamsāre māyāvidyādibhiḥ padaiḥ |
 bandhā ity ucyate tatra rūḍhāḥ śamsāriṇo matāḥ || 109 ||
 taccetmāmuster eśam śuddhāśuddhadiniścayā |
 kīncea śāstram idam samyag bhagavadvyogadeśakam || 110 ||
 bhagavadvyogam advaitam nirdvandvam ca prackṣate |
 sambhāvyate tan nirbhajya nirbhajyaiva nirūpyate |
 advaite bhairavavibhau yat praveśopaveśayoḥ || 112 ||
 ābhyāsikī sthitiḥ nāsti tau hi bhedaikajīvitau |
 ataḥ sambhāvyanikhiladvaitaśāṅkāvyapohane || 113 ||
 gurūṇāṃ ca śiṣūṇāṃ ca yataḥ sarvo vijṛmbhate |
 ato dvaitam ihāśāṅkyāśāṅkya sarvam pratanyate || 114 ||
 tad yāvadgati-sambhāvyā na tu kutrāpy udāsyate |
 tathā hi yadi nūmr̥ṣṭam dvaitam tarhy ekam eva sat || 115 ||
 cidbrahma tad alaṃ tattvasamkhyākalanānirṇayaiḥ |
 pañcatrīṃśatitā kasmāt tattvānāṃ tan nirūpyate || 116 ||
 tasmād dvaitasya bhedaḥmāsthiter yāvadgati graham |
 etad eva ca vijñāne nirbhidyāvopadeśanam |
 yathāśambhavi yad vajrapakṣāṇām tad vidāraṇam || 118 ||

[Opp:] If [you say that] the division which is called 'purity and impurity' is unreal, then [it must be objected that] the very Śāstra you wish to explain contradicts this. (106)

Because here existence (*sthiti*) is predominantly dualistic, [as is] frequently (demonstrated) by such [teachings] as the impurity of the *tattvas* and therefore the purification through initiation. (107)

[A:] [In reply] we teach [as follows]: it is not [the case] that duality is completely absent from this non-duality, for it is taught that an appearance of duality takes place in the pervading Lord, although he is free from diversity. (108)

This is indeed called bondage to the world [of transmigration] with words like *māyā* and ignorance. Those who are immersed in it are called 'transmigratory souls' (*śamsārin*) [and] their firm belief (*niścaya*) in pure and impure and other [dichotomies] stem from anxiety about *śamsāra* (*rat*). (109–110ab)

Moreover this Śāstra teaches the Yoga of Śiva (*bhagavad*) thoroughly (*samyag*). This Yoga of Śiva is said to be non-dualistic and beyond dichotomies. Instruction in this [Yoga] is given in this way: if [something] is imagined to have a certain amount (*yāvat*) of division, it is explained by analysing it again and again. (110cd–112ab)

For there is no practice (*ābhyāsikī sthitiḥ*) for entering into and remaining in (*upaveśa*) the pervading Bhairava who is without duality, as both [entering and remaining] are completely dependent on duality. (112cd–113ab)

Therefore all the efforts made by teachers and disciples serve only to remove the inhibition (*śāṅkā*) caused by all the duality they imagine. It is for this reason that everything [taught] in [this Śāstra] (*iha*) is unfolded by supposing duality again and again. (113cd–114)

But (*tu*) by supposing it one's whole life (*yāvadgati*), one never becomes indifferent to it [as the Vedāntin attempts to become]. For if duality does not become conscious, absolute consciousness (*cidbrahma*) [remains] as the one existent. Then there would be no use for an enumeration, construction and determination of *tattvas*. Why should thirty-five *tattvas* [below Śiva] then be considered? (115–116)

Therefore having accepted (*graham kṛtvā*) duality, which exists (*sthiti*) as division, all one's life, one should become free from inhibitions only (*yas...tena*) through rejecting it. (117)

And this [is taught] in the Vijñāna[-Bhairavatantra]: the instruction (*upadeśanam*) [that is given there] after piercing through [them] as far as possible is the crushing of [these] adamantine notions. (118)

106a śuddhatvāt sthitiḥ J.
 106b śuddhatvam J.
 106c śuddhatvam J.
 106d śuddhatvam J.
 106e śuddhatvam J.
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tathā hi śrīmatā stotre bhāṭṭanārāyaṇena tat |
 namas te bhavasambhṛāntabhrāntīm udbhāvya bhindate || 119||
 jñānānandam ca nirdvandvam deva vṛtvā vivṛvate |
 nirdvandvam iti nirdvandvam prakāṭikriyate padam || 120||
 nibhāvayante bhramas ceti cakāro 'trādbhūtāvahah |
 iha cādvaitam eveti purataḥ pratanīsyate || 121||
 adbhvasuddhyādikam dvaita 'nupapatīti vaksyate |
 abhedena kīṇva naitan nanu bhedam vināpi kim || 122||
 satyaṃ kṛtvā dvaiye tattve bhedo 'pi na na yujyate |
 aham hi hi paradvaitam bhedatyāgagrahau na yat || 123||
 bhedo tu śāśvabbhāvānām śvaśvabbhāvavyavasthiteḥ |
 abhedo iti śabdo 'yaṃ manye bhedayate rasāt || 124||
 tad aham prakāṭam nūpīyate
 parameśaḥ kila bhedakalpanām |
 prakāṭikroto yathā tathā
 nanu kālo 'pi vijrmbhate tathā || 125||
 na tathāpi ca yāti bhinnatām
 paramārthena kadācid eva saḥ |
 yugapat sa hi saṃvidātmakaḥ
 bhāṭṭanārāyaṇ bahuḍhā prakāśate || 126||
 namo nām ghaṭṭanābhāvavimarśasāre
 saṃvedane yad aham eṣa karomi citraḥ |
 pināmi vā tad apare 'pi na maitracāitra-
 prāyā vidadhyur athavāpi katham na vīdyuḥ || 127||
 alo māyāgranthūr nibiḍatama eṣo 'tra bhavatām
 aham hi prabrūhīḥ svaparam iha nāsty ekam abhidam |
 aham saṃvīty eṣa ghaṭatamāyīśeṣa prakāśatā
 prathasā citrākārūḥ paramaśaśi bhāntīti kathitām || 128||

For Bhaṭṭa Nārāyaṇa has clarified this (*tat*) state beyond duality (*nirdvaitam padam*) [with the word] 'beyond dichotomies' in his hymn:

"I delude you, o Lord, who creates the erroneous perception for those who are deluded by the world [only in order to] destroy it²³ and [thereby] veils and unveils the bliss of knowledge which is beyond dichotomies." (119–120)

The word 'and' in "erroneous perceptions are created and [destroyed]" creates the [poetical] sense of [wonder]. (121ab)

And it will be explained later that in this system only non-duality exists. It will be said that the purification of the *adhvan*, for instance, is inexplicable in a dualistic system. (121cd-122ab)

[Opp:] [We can agree that the purification of the *adhvan*] is not [explicable] without non-duality, but is it [explicable] without duality? (122cd)

[A:] This is correct, but even duality is not impossible in the non-dual reality. For the supreme non-duality [is not the absence of duality, but] exists, when (*yat*) there is neither rejection nor acceptance of duality. (123)

But [in the sphere] of duality of all things, I think, the firmness of their own individual natures will automatically (*rasāt*) cause the word 'non-dual' to become something dual. (124)

But enough; we shall [now] expound the main topic: it has been said (*kila*) that as much as (*yathā tathā*) the highest Lord causes the construction of plurality to appear, indeed also time appears. (125)

But still he is never divided in the real sense. For, [as] he is consciousness, he simultaneously appears manifold (because of his autonomy²⁴). (126)

[Opp:] If sentence (*amṛtyam*) exists in the way [described] as the essence of a homogeneous awareness of being (*bhāva*), then how [do you explain] that what I, who am manifold (*citraḥ*),²⁵ do or know, is not also done or even known more or less by all the others. (127)

[A:] Tight indeed is the knot of illusion on this point (*atra*) in you! For we teach this: in our system (*yantra*) 'own' and 'other' do not exist; the one [reality] is undivided (*abhida*). The fact that I perceive means that the characteristics that form a part²⁶ are manifest. As has been said [before,] various manifestations appear in the highest light. (128)

119a: *vṛttataḥ*: *cṛmūtaḥ* J₁. 119cd-120ab = *Stavacintāmañi* 71. 123a: *kṛpā* ab
 121: *Caveśa*, 1. *Tantrasāra*, p. 41; *kṛpā dvayse* Ked J₂. 123b na na: *nanu* J₂. 124d *bh*
Abhidhātā J₁. 124d *rasāt* (*conj.*): *rasām* Ke, *rasām* J₂. 126a *bhāpi up to* c
 124d i.e. *śloka* 10, is missing in J₂. 126d svātantryād is unmetrical. All names are in
 ghan after this verse: *brahmābhāvīśvarajānaśayam yugapaccchadam imam* (*idam*) 1.
 127a: *śā*-*śā* J₁. 127d *vīdadhyan*: *vīvidhyan* J₁. 128b *abhidam*: *abhidham* J₁.

24 This translates the metrically wrong *suññā* as 'empty'.

24 This translates the metrically wrong *svātantrīvāt*.
25 Or emend to *citravāt*.

26 Lit.: "that are the best."

26 Lit.: "that are the body of a pot."

ita yāvat tu mukhyeyam ṣaḍātmā śāstrasamītiḥ || 164||
 etatpūrvārdhabhāgini trikāśāstrāṇi yāni tu |
 ṣaḍardhasamītiyāni tāni gurubhir bhāṣitāny alam || 165||
 na tu gūḍharahasyatvād evaiṣa vacanakramah |
 evaṃ hi dvādaśārdhārdham ityādy api na kiṃ bhavet || 166||
 atra śaktitrayam mukhyam sampūrṇasthiti kalpate |
 ananyonyoparodhena pūrṇam pūrṇacidātmakam || 167||
 tataḥ param tu tritayam kasyāmeid guṇitājuṣi |
 amāyāṃ guṇitājuṣi yāmalam parihāsyate || 168||
 paścād viśṣṭe 'rīthaughe tadvaicitryopādhīyogataḥ |
 pṛthagbhūvaviyogāsu svātmasaktiṣu pañcasu || 169||
 citspandeechāvidākamarūpāsu svaucitīvaśāt |
 pañcubrahmāṅgasubhagāt sphuradbhāvāmśabodhajam || 170||
 rūpam śāstrātmātām prāptam pañcadhaiva vijrmbhate |
 tatā hi prāg anantāntaḥsthitatābhāvauhajrmbhagam || 171||
 yāvat karoti bhagavāṃs tāvad īsamukhashthitih |
 amāyāṃ guṇitājuṣi kriyāśakter vijrmbhane || 172||
 kṛmāḥ namāte tāṃ ca sphārah pratyāyate |
 kṛmāḥ namāte sphārah pratyāyate || 173||
 māyāḥ namāte sphārah pratyāyate || 174||
 māyāḥ namāte sphārah pratyāyate || 175||
 māyāḥ namāte sphārah pratyāyate || 176||

But here the primary transmission (*santati*) of the Śāstra is only (*yāvat*) six-fold. The Trikaśāstras that form their earlier part are [therefore] adequately designated 'half of six' by the teacher. [It is adequate.] as this expression is not used [in the *vacanakrama*] because the doctrine (*rahasya*) [of the Trika] is secret, for [in that case] why should there not be [other variants for Trika as] 'half of the half of twelve' in the same way? (164cd-166)

In this system a principal trinity of powers exists, which remains in fullness. As they do not obstruct each other, this [trinity] is replete, [that is,] its nature is replete consciousness. (167)

After [this state of equilibrium], when one [power] is superordinate and the other subordinate, this highest trinity is called 'paired' (*yāmalam*). (168)

Later, when the multitude of objects is created, the five powers of his own being (*svātma*), [i.e.] consciousness, vibration, will, knowledge and action, are separated (*viyoga*) because of their disparate activities (*bhāva*) under the influence of the diversity of these [objects] (*tadvaicitrya*). Because of its habituation (*auṇit*) to [these five powers] the form that stems from the awakening of the vibrant objects that constitute [the universe]³⁷ is beautiful with the five *brahma*-[and the five] *aṅga*[*mantras*], and therefore, on becoming the Śāstra, unfolds exactly fivefold. (169-171ab)

For when the Lord causes the endless flood of things that is inside [consciousness] to appear for the first time (*prāk*), he exists as the Īśāna-face. (171cd-172ab)

When the opening of the power of action that exists undivided inside has unfolded gradually, then only is this subtle (*śāvan*³⁸) vibration produced. (172cd-173ab)

A distinct vibration of the power of action will [in the course of creation] become *māyā*. For she will be described in [the passage on] the nature of the *māyātātman* as "beneficent" (*śīva*) and "able to act" (*śānti*). (173cd-174ab)

For Śambhu, whose body consists of the five *mantras*, and who is the [direct] agent in the creation of the universe consisting of pure, intermediate (*śuddhetara*) and impure, is in contact (*samgati*) with the impure (*aśuddham*) in the objects he wants to create; for everything is contained in the first moment. (174cd-175)

For instance when someone wishes to leave his house for a certain place, he [will] to some extent (*kiṃ cana*) [know?] in the first moment how far he has to go and what lies in between. (176)

37 Lit.: "from the awakening of the parts (*aṅga*) that are the vibrant objects."
 38 Lit.: "only so much".

tuṭipāte 'pi sarvajñasaryakartṛvalabdhitā |
 tata eva viśeṣāṁśaṇiṣkampakuśalātmanā || 177 ||
 tathā hi jātyakhaḍgāgradhārāsaṁsparśasammitā |
 sphurattivasamakālaṁ dhīr viśeṣāṁśān prakarṣati || 178 ||
 ratnatattvasphuṭaprajñā vidyuttatkaladarśitān |
 tāps tān viśeṣāṁśaṇiṣ kampakuśalātmanā bhūyaśān api || 179 ||
 anekasvannasamībhān asparśalāghavayojite |
 vīṇāyām ekavistāre vaicitryaṁ veti tanmayah || 180 ||
 nibiḍābhyāsadhārāgraviśrāntasṛavanendriyah |
 veti eva tatsvarāṁśāntaśrutyūnādhikatām api || 181 ||
 āstām abhedavāde 'sminn ayatnenaiva siddhyati |
 etad yatra vibhūte 'pi bhedo vāstavam advayaṁ || 182 ||
 bhedakajivite śāstre yāvad etad sthitaṁ sphuṭam |
 tathā hi pātāñjalīnā pāde vaibhūtanāmani || 183 ||
 nyarūpyata 'prātibhā vā sarvaṁ' atra mayāpi ca |
 prātibhā prahamānānāsaṁvīdrūpīṇy akhaṇḍite || 184 ||
 sthitaṁ sarvasphuṭatattvaṁ sarvasiddhiphalodayah |
 svayam jagati nirmeye nirmīṭṣāsvikṛtaṁ balāt || 185 ||
 asuddham api tadrūpanānāvācitrīyayogy api |
 'mānyākārūpeṇa dalaṁ bhedāmasundaram || 186 ||
 āste pramīṣitaṁ saīśā bhedābhedātmikā sthītiḥ |
 āste 'sā hi sādākhya jñānasaktisvarūpiṇi || 187 ||
 anūdhilokakāṇḍīyāt parāparatayā sthītiḥ |

177b labdhitā: labdhiyatā J₁. 178b saṁsparśa: saṁspa<śa> J₁. 178c dhīr: dharitā J₂.
 179b darśitān: darśitāt J₂. 181c eva tat: etat J₁. 182b ayatnenaiva: atra J₁.
 183c pātāñjalīnā (conj.): pātāñjalīnā J₁, pātāñjalīnā K₂ J₂. 184b sarvaṁ atra: sarvaṁ J₁.
 1- (both) mss. indicate a lacuna after vā. 185a sthitaḥ sarvasphu: sthita sa | - J₁.
 186a sphurattā: sphurattā K. 185b phalodayah: phalodayā J₁. 186b vaicitrya: vaicitrya J₁.
 187c dalaṁ: b. has dalaṁ, but a correction to phalaṁ in the margin.
 187cd-188ab om J₂. 188a asuddha: asuddhā K₂

For this reason those who possess unswerving (*niskampa*) skill in [noting] minute details 'attain, even in one moment, omniscience and universal power to act.' (177)

For the mind [can be] compared to the touch by the cutting edge of an excellent sword. It draws out (?) minute details in the moment of their appearance. (178)

One who has well-developed knowledge about jewels,³⁹ discerns the various details of – even many – jewels, if they are seen for [not more] than the duration of a flash of lightning. (179)

An expert recognizes the variety in the [scale that makes up the figure] *ekavistāra* [played] on a Vīṇā, [even if] composed of a rapid articulation (*sparśalāghava*) of a great number of notes. (180)

One whose sense of hearing has reached the highest limit through rigorous training knows even the pitch of the sub-intervals (*śruti*) in the notes [i.e. that define the notes]. (181)

May this be enough! In this doctrine of non-duality this (*etad*) is established without effort: even where duality appears, the reality is non-dual. (182)

Even in a system which rests entirely on duality [like Yoga] this is clearly established. Pātāñjalī, for instance, states in the chapter with the name "magic power" that "everything is also [known] by intuitive [knowledge]". And it is also [stated] by me in this work (*atra*) that in the first opening of intuition, which is consciousness [itself] and undivided, there is (*sthita*) an appearance (*udaya*) of the fruits of all perfections in the form of a vibrant emergence (*sphurattā*) of everything. (183–185a)

In this way an aspect (*dalaṁ*) which is impure as well as equipped with a great variety that is identical with consciousness (*tadrūpa*) and is necessarily (*balāt*) included (*svikṛtam*) [already] in the desire to create the world yet to be created [i.e. before it is actually created]⁴⁰ remains expanded (*pramīṣita*) [in consciousness] and beautified by its duality in a general form; this mode of existence is one of duality-cum-nonduality. (185cd–187ab)

For this reason, the mode of existence in the *sādākhya* [= *sadāśivatattva*], [as its⁴¹] nature is the power of knowledge, is the intermediate [higher-cum-lower] (*parāparā*), because it is stained by a slight trace of impurity. (187cd–188ab)

39 Lit.: "the nature of jewels".

40 Lit.: "The desire to create (*nirmīṭṣā*) with regard to what is to be created (*nirmūṣa*)".

41 *hetu*-viśeṣaṇam.

tadupādhiṣādh bhedo bhairave bhāvasambhavāt ||201||
 itī nāstamunobhīmāc upāroḍhum ivārhatī |
 tūṣṇīm vikāriṇo bhāvāḥ santīti hy atisāhasam ||202||
 devaḥ sa eva viśvātmā tathārūpeṇa bhāsate |
 anupādher abhinnasya bhinnam apādhibhāsanam ||203||
 nanv ittham tad asatyam syāt katham satyam tad eva hi |
 nāstavyatāsanād anyat kva kiṃ satyam nirūpyatām ||204||
 nanv evam svapnasamsārah kiṃ satyam kimtv asau kila |
 abhīṣṭārthakriyāvandhyo 'satyo vyavahṛtaḥ param ||205||
 etac cāgrī pāpānācā yuktīyuktam nirūpyate |
 tasmād unmeṣasaktir yā pūrvam āśīd abhedīnī ||206||
 bhāvonmeṣasvarūpāsau yātā tatpuruṣasthītim |
 yad abhinnam tad agrāhyam yac ca grāhakam īśvaram ||207||
 adhunā tat sthītam grāhyam bhedaṭ tadgrāhakam bhidaḥ |
 puruṣākhyam tataḥ proktaṃ sṛṣṭeḥ prārambhayogataḥ ||208||
 susphuṭapratyabhijñānān mukhyam vaktram ca bhānyate |
 ātmaśūro vīṣambhāvasthītrīyagātakam ||209||
 nānārūggrahasamghātaviśādi paricarcyate |
 anekayuktīdālitavyatīṣamśāntasusthīh ||210||
 ātma susphuṭatām yānti bhāvā bhedaikavṛttayā |
 bhāvāsvam eva yat sarvam tat tv idaṃ pūrvajam mukham ||211||
 sarvataḥ ca guṇotkarṣād īśānasyordhvavakratā |
 dikkalakalanāśūnye na tu digbhedakalpanāḥ ||212||
 yā hi yamād guṇotkarṣā itī cordhavo bhaviṣyati |

201d bhairave bhāva: bhairavibhāva J₁. 202a bhīmāc. 202b bhīmāc. 202c bhīmāc. 202d bhīmāc. 202e bhīmāc. 202f bhīmāc. 202g bhīmāc. 202h bhīmāc. 202i bhīmāc. 202j bhīmāc. 202k bhīmāc. 202l bhīmāc. 202m bhīmāc. 202n bhīmāc. 202o bhīmāc. 202p bhīmāc. 202q bhīmāc. 202r bhīmāc. 202s bhīmāc. 202t bhīmāc. 202u bhīmāc. 202v bhīmāc. 202w bhīmāc. 202x bhīmāc. 202y bhīmāc. 202z bhīmāc. 203a bhinnam. 203b bhinnam. 203c bhinnam. 203d bhinnam. 203e bhinnam. 203f bhinnam. 203g bhinnam. 203h bhinnam. 203i bhinnam. 203j bhinnam. 203k bhinnam. 203l bhinnam. 203m bhinnam. 203n bhinnam. 203o bhinnam. 203p bhinnam. 203q bhinnam. 203r bhinnam. 203s bhinnam. 203t bhinnam. 203u bhinnam. 203v bhinnam. 203w bhinnam. 203x bhinnam. 203y bhinnam. 203z bhinnam. 204a satyam. 204b satyam. 204c satyam. 204d satyam. 204e satyam. 204f satyam. 204g satyam. 204h satyam. 204i satyam. 204j satyam. 204k satyam. 204l satyam. 204m satyam. 204n satyam. 204o satyam. 204p satyam. 204q satyam. 204r satyam. 204s satyam. 204t satyam. 204u satyam. 204v satyam. 204w satyam. 204x satyam. 204y satyam. 204z satyam. 205a param. 205b param. 205c param. 205d param. 205e param. 205f param. 205g param. 205h param. 205i param. 205j param. 205k param. 205l param. 205m param. 205n param. 205o param. 205p param. 205q param. 205r param. 205s param. 205t param. 205u param. 205v param. 205w param. 205x param. 205y param. 205z param. 206a unmeṣasaktir. 206b unmeṣasaktir. 206c unmeṣasaktir. 206d unmeṣasaktir. 206e unmeṣasaktir. 206f unmeṣasaktir. 206g unmeṣasaktir. 206h unmeṣasaktir. 206i unmeṣasaktir. 206j unmeṣasaktir. 206k unmeṣasaktir. 206l unmeṣasaktir. 206m unmeṣasaktir. 206n unmeṣasaktir. 206o unmeṣasaktir. 206p unmeṣasaktir. 206q unmeṣasaktir. 206r unmeṣasaktir. 206s unmeṣasaktir. 206t unmeṣasaktir. 206u unmeṣasaktir. 206v unmeṣasaktir. 206w unmeṣasaktir. 206x unmeṣasaktir. 206y unmeṣasaktir. 206z unmeṣasaktir. 207a īśvaram. 207b īśvaram. 207c īśvaram. 207d īśvaram. 207e īśvaram. 207f īśvaram. 207g īśvaram. 207h īśvaram. 207i īśvaram. 207j īśvaram. 207k īśvaram. 207l īśvaram. 207m īśvaram. 207n īśvaram. 207o īśvaram. 207p īśvaram. 207q īśvaram. 207r īśvaram. 207s īśvaram. 207t īśvaram. 207u īśvaram. 207v īśvaram. 207w īśvaram. 207x īśvaram. 207y īśvaram. 207z īśvaram. 208a sṛṣṭeḥ. 208b sṛṣṭeḥ. 208c sṛṣṭeḥ. 208d sṛṣṭeḥ. 208e sṛṣṭeḥ. 208f sṛṣṭeḥ. 208g sṛṣṭeḥ. 208h sṛṣṭeḥ. 208i sṛṣṭeḥ. 208j sṛṣṭeḥ. 208k sṛṣṭeḥ. 208l sṛṣṭeḥ. 208m sṛṣṭeḥ. 208n sṛṣṭeḥ. 208o sṛṣṭeḥ. 208p sṛṣṭeḥ. 208q sṛṣṭeḥ. 208r sṛṣṭeḥ. 208s sṛṣṭeḥ. 208t sṛṣṭeḥ. 208u sṛṣṭeḥ. 208v sṛṣṭeḥ. 208w sṛṣṭeḥ. 208x sṛṣṭeḥ. 208y sṛṣṭeḥ. 208z sṛṣṭeḥ. 209a vīṣambhāvasthītrīyagātakam. 209b vīṣambhāvasthītrīyagātakam. 209c vīṣambhāvasthītrīyagātakam. 209d vīṣambhāvasthītrīyagātakam. 209e vīṣambhāvasthītrīyagātakam. 209f vīṣambhāvasthītrīyagātakam. 209g vīṣambhāvasthītrīyagātakam. 209h vīṣambhāvasthītrīyagātakam. 209i vīṣambhāvasthītrīyagātakam. 209j vīṣambhāvasthītrīyagātakam. 209k vīṣambhāvasthītrīyagātakam. 209l vīṣambhāvasthītrīyagātakam. 209m vīṣambhāvasthītrīyagātakam. 209n vīṣambhāvasthītrīyagātakam. 209o vīṣambhāvasthītrīyagātakam. 209p vīṣambhāvasthītrīyagātakam. 209q vīṣambhāvasthītrīyagātakam. 209r vīṣambhāvasthītrīyagātakam. 209s vīṣambhāvasthītrīyagātakam. 209t vīṣambhāvasthītrīyagātakam. 209u vīṣambhāvasthītrīyagātakam. 209v vīṣambhāvasthītrīyagātakam. 209w vīṣambhāvasthītrīyagātakam. 209x vīṣambhāvasthītrīyagātakam. 209y vīṣambhāvasthītrīyagātakam. 209z vīṣambhāvasthītrīyagātakam. 210a anekayuktīdālitavyatīṣamśāntasusthīh. 210b anekayuktīdālitavyatīṣamśāntasusthīh. 210c anekayuktīdālitavyatīṣamśāntasusthīh. 210d anekayuktīdālitavyatīṣamśāntasusthīh. 210e anekayuktīdālitavyatīṣamśāntasusthīh. 210f anekayuktīdālitavyatīṣamśāntasusthīh. 210g anekayuktīdālitavyatīṣamśāntasusthīh. 210h anekayuktīdālitavyatīṣamśāntasusthīh. 210i anekayuktīdālitavyatīṣamśāntasusthīh. 210j anekayuktīdālitavyatīṣamśāntasusthīh. 210k anekayuktīdālitavyatīṣamśāntasusthīh. 210l anekayuktīdālitavyatīṣamśāntasusthīh. 210m anekayuktīdālitavyatīṣamśāntasusthīh. 210n anekayuktīdālitavyatīṣamśāntasusthīh. 210o anekayuktīdālitavyatīṣamśāntasusthīh. 210p anekayuktīdālitavyatīṣamśāntasusthīh. 210q anekayuktīdālitavyatīṣamśāntasusthīh. 210r anekayuktīdālitavyatīṣamśāntasusthīh. 210s anekayuktīdālitavyatīṣamśāntasusthīh. 210t anekayuktīdālitavyatīṣamśāntasusthīh. 210u anekayuktīdālitavyatīṣamśāntasusthīh. 210v anekayuktīdālitavyatīṣamśāntasusthīh. 210w anekayuktīdālitavyatīṣamśāntasusthīh. 210x anekayuktīdālitavyatīṣamśāntasusthīh. 210y anekayuktīdālitavyatīṣamśāntasusthīh. 210z anekayuktīdālitavyatīṣamśāntasusthīh. 211a mukham. 211b mukham. 211c mukham. 211d mukham. 211e mukham. 211f mukham. 211g mukham. 211h mukham. 211i mukham. 211j mukham. 211k mukham. 211l mukham. 211m mukham. 211n mukham. 211o mukham. 211p mukham. 211q mukham. 211r mukham. 211s mukham. 211t mukham. 211u mukham. 211v mukham. 211w mukham. 211x mukham. 211y mukham. 211z mukham. 212a dikkalakalanāśūnye. 212b dikkalakalanāśūnye. 212c dikkalakalanāśūnye. 212d dikkalakalanāśūnye. 212e dikkalakalanāśūnye. 212f dikkalakalanāśūnye. 212g dikkalakalanāśūnye. 212h dikkalakalanāśūnye. 212i dikkalakalanāśūnye. 212j dikkalakalanāśūnye. 212k dikkalakalanāśūnye. 212l dikkalakalanāśūnye. 212m dikkalakalanāśūnye. 212n dikkalakalanāśūnye. 212o dikkalakalanāśūnye. 212p dikkalakalanāśūnye. 212q dikkalakalanāśūnye. 212r dikkalakalanāśūnye. 212s dikkalakalanāśūnye. 212t dikkalakalanāśūnye. 212u dikkalakalanāśūnye. 212v dikkalakalanāśūnye. 212w dikkalakalanāśūnye. 212x dikkalakalanāśūnye. 212y dikkalakalanāśūnye. 212z dikkalakalanāśūnye.

[A:] We do not even have to consider⁴² the idea (*iti*) that [only] because the world can exist in Bhatavā, limitations through objects (*tad*) cause division. For it is brazen (*atisāhasam*) to say that changing objects [could] be silent [in Śiva]. (201cd–202)

[According to our doctrine] it is this God who is the self of the world [, because he] appears in this form. He, who is without limitations and undivided, causes⁴³ the manifestation of limitations as different [from him]. (203)

[Opp:] If this is so, then this [appearance of limitations] will be unreal; how can it be real [at the same time]?⁴⁴ [A:] Nowhere has anything else than the appearance [of God] in this form been described as real.⁴⁵ (204)

[Opp:] If it were so, why would the world of dreams be real [on one hand], but on the other hand (*param*) be said to be unreal, as it is considered (*kila*) incapable of producing a desired effect. [A:] This will be set forth with arguments and in detail later. (205–206ab)

Therefore the power of *unmeṣa* [= *cid*], which was not divided [from the other powers] before, attains the state of Tatpuruṣa by becoming the awakening⁴⁶ of the world. (206cd–207ab)

That which is undivided is imperceptible; that which perceives, [namely] the *īśvara* [*ātma*], exists now as perceptible, because of the division. Its perceiver is called *puruṣa* because of this division (*bhidaḥ*). And it is called primary face, because it is connected to the beginning of creation [and] because it is clearly recognizable. (207cd–209ab)

Therefore diverse ailments, seizure by planets (*graha*), violent death (*saṃghāta*), poison etc. are described here as an obstacle to the continuance of the state of expansion. (209cd–210ab)

Once their ailments have been destroyed by various means and they are settled (*saṃśānta*) and firmly (*su-*) established in existence, the objects become clearly perceptible as [*enitas*] that exist only in division. The whole nature of existence is this first-born face. (210cd–211)

Because [his] qualities are superior in every respect, the upper face is that of *īśāna*. For in him, who is free from the action (*kalanā*) of direction and time, no concepts of spatial divisions exist. And [as is taught in MVT 2.60] “he who has superior qualities than someone else” will be higher. (212–213ab)

42 Lit.: “it can not [or: does not deserve to] climb the plane of my mind [even] a little”

43 Lit.: “has”

44 Lit.: “how can the same [appearance] be real?”

45 Lit.: “What apart from appearance in this form has where been described as real?”

46 Lit.: “in the form of the awakening ...”

marmasthānam idam citra vyutpādyo hi janah sa ca |
 vyaptaḥ brūhovi karmāṅgaḥ (āyām saukūmaryataḥ ||226||
 māyābhōtātānantavikalpāṅkurakandalaiḥ |
 bhēdābhīmāṇānitāvācāmmūṇīyasyavitaḥ ||227||
 yāvad vidyāmāhādāvajvālayaiṣā punaḥ punaḥ |
 nalabdhā tāvad asyāitad dvaitam rohet punaḥ punaḥ ||228||
 tīksnayuktikūṭhāraughaiḥ sadvidyāvahnidipitaiḥ |
 nūttamā bhūdayaṅgaḥ parat māya prarohati ||229||
 evam deve suṣuptāṃśamadyāsine sthītā api |
 maddeṣṭyānti yāni bhāvāḥ svābhavakapitthavat ||230||
 atra tādṛśam eva svapn jñānam vairāgyanirbharam |
 nirupakhyam nirālambam yajirambhata vibhāgataḥ ||231||
 kapilamūḍhāraṅgūḥ śmaśāṇapūḍāvāsinaḥ |
 amāṣaṇamukhāḥ bhūtaśmāṅgaḥ āgocarāḥ ||232||
 bhogyaṁ jūgupsāvadhi sarvam eva
 bhoktā hy aham kaḥ kila deha eṣaḥ |
 karmāṇāmāṅgaḥ na sa śūnam atra
 loṣaṁśabhāge 'pi kadacid asti ||233||
 ittham abhyasamānās te parap vairāgyasampadam |
 prasthānam uparohya nūttamā talāhataḥ ||234||
 kim etad iti dhāvanti duḥkhe 'pindriyavṛttayāḥ |
 etad evam iti prāyo virajyante sukhād api ||235||
 āśramavivikārtāṅgaḥ śvāmānaye vācārādhyāḥ |
 āpāṇam puruṣakhyāter yonayavṛttānyam ity api ||236||

This is a crucial point [of our system] and people should be made proficient in it. If their heart [i.e. consciousness] is ploughed like soil by the mass of karma, it becomes very soft and is therefore strewn with plantains (*kandala*). Whose sprouts are the endless concepts stemming from the seed of *māyā*. [These plantains] are haunted by the habit of expression that is caused by the wrong notion of dividedness. (226–227)

As long as this [ground of consciousness] is not destroyed again and again by knowledge, like [soil is destroyed] by a massive forest conflagration, duality grows again and again for him. (228)

When duality is destroyed by sharp reasoning, just like a tree is cut by sharp axes, [a reasoning] which is tempered by real knowledge like the axes are tempered by fire, it does not grow again. (229)

Thus when God remains inside the aspect [of his nature] that is deep sleep, the objects, although existent, become virtually non-existent, like a *kapittha*-tree in the netherworld. (230)

Because of this separation (*vibhāgataḥ*) only such [an aspect] of his knowledge that is full of indifference [and] without designation or foundation unfolded [into the Śāstras] in this [western face of Śiva]. (231)

Those who live in burning grounds and wear garlands of human skulls for decoration and whose sphere is that of the assemblage of spirits are turned away from us. (232)

Every enjoyment ends in disgust

for the "I" experiences, the body is nothing⁴⁸
 but skin and bones, never is there an essence in it,
 not even in the smallest part. (233)

By constant practice in this manner they attain to the highest perfection of detachment in every moment and close their eyes [i.e. die] annihilated through it [i.e. detachment]. (234)

"What is this", in this way the sense activities flow forth even in pain. "It is so", in this way they generally become detached even from the pleasant. (235)

And also [in the Yogasūtras]: "One, whose mind is in control when he is detached from all desires for the flood of seen [i.e. worldly] and heard [in scripture as a reward for following it] objects, [experiences] the detachment from the *guṇas* [only] afterwards through the knowledge of the soul." (236)

⁴⁸ Lit.: "What is this body? Only skin ...", *kila* here perhaps indicates "dislike" or "contempt". Cf. APTE (1986), s.v.

226a vyaptaḥ (comp.) J₁, vyapta J₂ K. 226e karmāṅgaḥ: kandaṅga J₂. 227b brūhovi
 227d two dots after sevitaḥ J₁. 228a dāva: dāha J₁. 228b jvalan-
 228c parat: I. prasthānam K. 228e asyāitad: āsyeta J₂; K. 229a tīksna: tīks-
 229b bheda: deha K. 229c sadvidyā: sadvidyā K. 229e
 230a bhūdaya (comp.): āśramā K₂ J₂. 231a eva: evam K₂ J₂. 231b nūtt-
 231c vyajirambhata: vyajirambhata J₁. 231d vibhāgataḥ: viraṇataḥ J₁ K.
 232a āśramavivikārtāṅgaḥ: āśramavivikārtāṅgaḥ K₂ J₂. 232b talāhataḥ (comp.): talāhataḥ K₂ J₂.
 232c puruṣakhyāter: puruṣakhyāter J₁. 232d vācārā: vācārā J₁. 232e vācārā: vācārā J₁.

namy akāṇḍe 'pi pṛcchamāḥ kīmeid yadi na kupyate |
 kīṁ akāṇḍe bheda kūṇḍabhedakūṇḍaghaṭvadhau ||237||
 tathā saṁvid iyaṁ sūddhā svabhāvid eva cet katham |
 aśuciḥbhyo 'pi bhogeḥbhyo rasāt sprhayatatarām ||238||
 pany avyasmīḥśrīkṛtāśbhūmāḥ kvādhūnā gataḥ |
 alam vā buddhyupālabdhair uktaṁ apy etad ucyate ||239||
 svabhāvad eva saṁvittih prakāśaparamārthikā |
 vīṣvāyabhāsayogem bhūmī hi vāpāṇṇitām ||240||
 ataś ca saṁvido devyā viśvasmin bhāvamaṇḍale |
 svātmany evocchalattvaṁ kīṁ khaṇḍanādāyī jāyate ||241||
 yadāpi paramesānaśaktiā bhedo 'vabhāsyate |
 tadāpi saṁvid bhāveṣu dhāvātī vivicyate ||242||
 yathā tīrṇamrāṣaś alāśvāsakumbhavyatsthūḥ |
 dharāmbudhimahatejaśamīrānantakhātmatām ||243||
 yāty eva mītrūpeyaṁ saṁvit svoecchalitā kramāt |
 saṁvidrūpasajātyān bhāvān evānudhāvātī ||244||
 nyarūpyata tathā caitat kenāpi paramesīnā |
 rāmāpi taḍāgāṇḍiyoṁ kahi pravartayitum kṣamāḥ ||245||
 paripūrṇe punas tasmin pravāhāḥ sarvatomukhāḥ |
 nam kīṁ kāmīceid evetthaṁ saīśā svaniyater balāt ||246||
 itthaṁ dhāvātī tae cāsyā rūgatattvātmakam vapuḥ |
 tatrāpi ca tathā rūgābhāsa eva sa dhāryatām ||247||
 erdātmani tu rāgo 'stu ko 'py anyārūṣaṇātmakāḥ |
 aany tīrṇamrāṣaś alāśvāsakumbhavyatsthūḥ ||248||
 hanta prakṛta evāyaṁ vādāḥ saṁgatim āgataḥ |
 yada mītrūpeyaḥ sarvataḥ saṁkucaststhūḥ ||249||
 krameṇa bhogopāyebhyo bhogyebhyo dehato bhujāḥ |
 bhoktṛe tathā śūnyā mahāpralayaabhāg īva ||250||
 jāyate rudrarūpaīśa daśā sāṁphārikī yataḥ |

237. tam akāṇḍe: tam akāṇḍa K₁ J₂. 238d rasāt: na sā J₁ K, nasān J₂. 238d tasmā J₁. 239b gataḥ: tathā J₂. 239c alam: ayaṁ J₂. 242b 'vabhāsyate: 'vabhāsy J₁. 242c tadāpi: tathāpi J₂. 243a yathā: yadā J₂, tathā K? (ambiguous reference in the K). 243b tīrṇamrāṣa K₁ (misprint). 243c dharā: dhārā J₂. 244a mītrū: śītrī J₂ K. 244b sa: sa J₁. 244c kramāt: kramān J₂. 244d saṁgatim: saṁgatim J₂. 245c taḍāga: taḍāga J₂. 245e vādāḥ: vādāḥ J₂. 246a paripūrṇe: paripūrṇa J₂. 246b saīśā: saīśā J₂. 246c vāpāṇṇitām: vāpāṇṇitām J₂. 247a erdātmani: erdātmani J₂. 247b rāgo: rāgo J₂. 247c rāgas: rāgas J₂. 248b āryūṣaṇā: āryūṣaṇā J₂. 248c krameṇa: krameṇa J₂. 248d saṁkucaststhūḥ: saṁkucaststhūḥ J₂. 249a bhogopāyebhyo: bhogopāyebhyo J₂. 249b bhogyebhyo: bhogyebhyo J₂. 249c dehato: dehato J₂. 249d bhujāḥ: bhujāḥ J₂. 250a śūnyā: śūnyā J₂. 250b mahāpralayaabhāg: mahāpralayaabhāg J₂. 250c jāyate: jāyate J₂. 250d daśā: daśā J₂. 250e sāṁphārikī: sāṁphārikī J₂.

[Opp:] We would like to ask something unexpectedly, if you permit: ... [237cd unintelligible]. (237)

In this case, if it is true that this consciousness is pure by its very nature, then how is it possible that it has this extreme desire for impure enjoyments spontaneously (*rasān*)? (238)

[A:] Where has your pride in not forgetting [what was taught before] gone now? Or [rather] enough of those [objections everyone's] intelligence must revise! Although I have taught it before, I shall teach again: (239)

By its very nature consciousness, which is ultimately light, shines as (*yo-gena*) the appearance of the world. This has been stated in great detail. (240)

How could therefore the fact that the goddess who is consciousness appears (*ucchalat*) in the whole sphere of the world only in her own self become a cause for division? (241)

It is described (*vivicyate*) [in this way] that every time the power of the Lord causes the manifestation of duality, consciousness flows into objects. (242)

Just as a lump of earth, a lake, a flame, breath and the space inside a pot become [respectively] earth, [lump of] the ocean, the great fire, air and endless space, [in the same way] consciousness as knowledge (*mītr*), being projected from itself (*svoecchalitā*), gradually follows the objects that are congruent to this form of consciousness. (243–244)

This has been explained by the indescribable Lord in the following way: "Who is able to cause water to flow out from a tank if [its level] is low? If [the tank] is, however, [over]full, streams [flow out] in all directions." (245–246ab)

[Opp:] But does consciousness (*sā*), through the force of its own determination (*nīyatī*), thus flow into certain [objects] only? [If it does so,] then its form is that of the *tattva* 'desire' (*rāga*). (246cd–247ab)

[A:] [I concede that] it may bear an appearance of *rāga* in this manner. There may be some kind of *rāga* in the conscious self, in the form of being coloured by another. (247cd–248ab)

[Opp:] If this is the case, then how could consciousness ever become detached from something? (248cd)

[A:] Ah, we have come back to the main topic of our discussion. For when the power of consciousness (*citi*) has become completely contracted, it gradually becomes emptied (*śūnyā*) of the means of experience, the objects of experience, the experiencing (*bhujāḥ*) body, from experience [itself] and (*tathā*) the subject of experience, as if entering the great dissolution [at the end of the universe], for the state of destruction which is [thus] produced is that of Rudra. (249–251ab)

sadyojātaś ca yad rudraḥ puruṣaś ceśvarātmakāḥ ||251||
 śrīmān sadāśivo deva īśānaś ceti gīyate |
 viṣṇur yāmaḥ kaḥy aghora itī caitad bhaviṣyati ||252||
 antāpāśasarasasaktitvenūkaikasyāpi brhmanāt |
 brahmany etāni kathyante bhātrvād viśvabrhmanāt ||253||
 tadanyaśaktiyudrekāṁśe hy ata eva vivakṣite |
 pratyekam asti brahmādhīhetupañcakayogitā ||254||
 saiva śāstresu bhedenā teṣu teṣu pratanyate |
 sa ca vidyajāte 'smi mukhya raudradaśā sthītā ||255||
 sā ca saṁkocarūpāpi cidvikāśe bhaviṣyati |
 yallīnu brahmanaviṣvapaśu tenūdhahkurute balāt ||256||
 vasyabhāvenayityādilasā rudrādhīdevatā |
 bhīmāpāramēyē śrīmadurpalena nyarūpyata ||257||
 jāto 'pi bhēdatanmātre saṁkocaṁ yad upāgataḥ |
 tato vyatīnimīlete bhoktrbhogyāv iha sphuṭam ||258||
 ajātam iya tad viśvam atra sadyo 'vabhāsat |
 sadyojātapadaṁ tena śūnyasamvedanātmakam ||259||
 tataḥ śūnyapadasyāntar yāvat sa ca vivikṣati |
 devas tatāt sayam bodhe viśvam procecalatī sthitam ||260||
 jhātī sayam mīlhuṣya jhāmāktir vikāśinī |
 tayor vikāśeiddhānni līnatvam upapādītam ||261||
 samvidah śūnyarūpāyā vikāśo viśvam eva tat |
 tatāt hi ghaṭanauvopavīṇāntīrasanīrbharah ||262||
 tāms tūn grhāpāṇādyamśān vetti svapnapadābhīdhān |
 ata eva na sā sṛṣṭiḥ sthītir eva tu sā tathā ||263||
 pūrvasyeṣu bhāveṣu tad dhi vijñānamātrakam |
 tatā ca jāgrato rūpāt svapno bhedenā jāyate ||264||
 kṛpā jāgratpadādhīnām pratyekam bahubhedatā |
 pratanyate tato yuktam sṛṣṭirūpeṇa bhāsanam ||265||

251. *śrīmān sadāśivo deva īśānaś ceti gīyate* Ks Jy. 253b. *naikaikasyāpi: naikaikasyāpi* K. *śrīmān sadāśivo deva īśānaś ceti gīyate* Jy. 253c. *brahmany: brahmany* Jy. 254b. *ata: eta* Jy. 254b. *vivakṣite: vivakṣite* Jy. 255cd-257ab. In fragment G. 256c. *līnu: līnu* J. G. 257b. *devatā G: daivatā* Ks Jy. 257c. Jy. and K insert *līnu*. 257d. *nyarūpyata: nyarūpyata* Jy. 258a. *'pi: om G* (but illegible insertion). 258a. *jhātī: jhātī* J. G. 258a. *mīlhuṣya: mīlhuṣya* Jy. 258c. *tato: yato* Jy. G. 259a. *viśvam: viśvam* Jy. 260b. *vivikṣati: vivakṣati* Jy. 261a. *jāgrato: jāgrato* Jy. 261b. *vivakṣati: vivakṣati* Jy. 261c. *nyarūpyata: nyarūpyata* Jy. 261d. *rūpeṇa: rūpeṇa* Jy.

For Sadyojāta is Rudra, Tatpuruṣa is Īśvara and the holy Sadāśiva is called Īśāna. Vāmadeva is Viṣṇu, and Aghora is Brahmā. This will be [taught later]. (251cd-252)

As they are internally of the nature of all the powers, they nourish each of them. Therefore they are called *brahman*, [and] because of their magnitude and their nourishing [of] the universe. (253)

When [Śiva] therefore wishes to express the aspect of predominance (*tadrekāṁśa*) of one of these (*tadanya*) powers, each [power] is connected with [one of the] five causes, i.e. Brahmā etc. This [connection] is described in different scriptures in detail. (254-255ab)

And therefore the state of Rudra is dominant in this [face of] Sadyojāta. This state, although contraction by nature, will exist in the expansion of consciousness; [it is a state] in which the aspects of Brahmā and Viṣṇu are latent; he therefore (*tena*) subdues them forcefully. (255cd-256)

Rudra is the presiding deity of the state of absence of objects etc. The holy Utpalā[deva] taught [this] with the words "[Brahmā and Viṣṇu reside in the flow of] differentiated objects of perception" etc. (257)

When he, although he is 'born' (*jāta*) into subtle duality, contracts, the subject and object of experience certainly disappear in him (*iha*). In this state the universe [then] suddenly (*sadyo*-) seems to be unborn (*ajāta*). Therefore the state of Sadyojāta is one in which emptiness is experienced. (258-259)

Therefore, when God wishes to enter into the state of void, he himself knows everything that exists, as soon as knowledge manifests (*bodhe ... procecalatī*): that is the Lord's unfolding power of knowledge. (260-261ab)

The universe is [thus] dissolved into the light of consciousness that unfolds in these two (*tayor*) [the subject and object of experience]; this is (*ta*) the unfolding of the consciousness that is empty. (261cd-262ab)

For, to explain, one who is completely overcome⁴⁹ by the rest [experienced in] deep sleep, perceives different elements like for instance a house or a market, which are designated by the word "dream". (262cd-263ab)

Therefore this is not creation, but merely continuance in the same way (*tathā*). For it is only a knowledge of things created earlier [in the waking state]. And in this way the state of dream is produced from the form of the waking state by division. (263cd-264)

But it will be described later that each of the states of waking etc. has many subdivisions, and it is therefore appropriate [for them] to appear as creation. (265)

49. Lit.: "full of the influence"

ato nijavibodhena tñ bhāvān vyāpnuvan vibhuh |
 etais tyājayate tñ svām audāśīnyadaśām vibhuh ||266||
 jñānaśakter iyañ jñmbhā tajjñānasthitiḥbhāvinaḥ |
 bhāvāñ prayāñti pñmatvañ vikāśinījatejāśaḥ ||267||
 pñmatvā kḥalo samkocah sadyojatāpade bhavet |
 yad eśāñ svasvarūpasya niṣṭhā naiva sma jāyate ||268||
 vñā samvidupārohañ sattāsattā jado 'jadh |
 anulañ nīlañ ityādivyavasthā kalpatāñ katham ||269||
 yad nvācotpalaḡurur yathā sadasatāñ tathā |
 jādājādāñāñ na svātmaviśeṣa itī niścitam ||270||
 tasmād bodhabharollāsavīśrṣṭasvaparaṣṭhitim |
 cidanuprāñāñ svavag vāmāñ ānāndasundarām ||271||
 cidakavāpūyā viśvañ svīkṛyañs cidatmani |
 svabodhaśaktiyamanāt sa devo vāma ucyaṭe ||272||
 svabodhaśaktiyudrekeṇa yady apy eṣa prayacchati |
 bhāvāñāñ svavapus tādṛk tathāpi paramārṭhataḥ ||273||
 svīkṛtūñ techan sañhāram eśāñ kalpayate bhīdah |
 ato bhēdayavasthāyāñ vāmo 'sau paramēśvaraḥ ||274||
 atra saubhāgyaniḥṣyandi tādṛg jñāñāñ pratāyate |
 sañhāragāñ svate tūgañ bhīmuñāñ svīkṛyaiva yā ||275||
 bhāvanāñ ca vicitrāñāñ bhogāñgāñāñ svaśaktitāḥ |
 svakautūkalakālākād ucchalanti eva yā citiḥ ||276||
 sarva svabhāvarāgeṇa viśvañ rañjayate yataḥ |
 yataḥ hi rañjayati yitāñ svīkṛtā cāsyā svarūpatāḥ ||277||
 sarva pñochalitavasthā svīkāreccābhārodayaḥ |
 pñochalitavasthāyāñ kṣāñāñ tīṭhāñ anyadyathā ||278||

Thereafter the pervading Lord fills the objects with his own knowledge and causes them to give up their state of indifference [by] pervading them [?]. (266)

This is the opening of the power of knowledge. The objects, which become the continuance of this knowledge, attain to fullness when their splendour unfolds. (267)

The highest degree of contraction certainly exists in the state of Sadyojāta, for [in it] the nature of those things never reaches steadiness. (268)

For how can there be any [limited] existence like being and non-being, material and immaterial [things], non-blue and blue etc. without rising into consciousness? (269)

For this is what the teacher Utpala said: it is proven that there is no difference between the natures of existent and non-existent as well as (*tathā*) between material and immaterial [things]. (270)

Therefore this God is called Vāma, because he emits his power of knowledge (*bodha*), [first] by emitting into all directions the animating consciousness,⁵⁰ (*cidanuprāñāñ*) that is beautified by bliss and has created the state of own and other by the appearance of its mass of knowledge, [then] by the desire to appropriate everything into his conscious self through the nature of consciousness alone. (271–272)

But even when he, through the increase of his own power of knowledge, bestows his nature on the objects, he, although in reality wishing to appropriate them, brings about the destruction of their differentiation (*bhīdah*). Therefore this God is crooked (*vāma*) with respect to the continuance of division. (273–274)

In this [stream] the knowledge that is produced is accordingly (*tādṛg*)⁵¹ one, from which beauty streams out. What we call beauty is [in fact] the appropriation of differentiated objects and manifold elements of experience through one's own power. For (*yataḥ*) the power of consciousness (*citi*), which appears through the light of the power (*kalā*) of its own desire, affects everything by its natural passion. For [through being] manifest he will affect everything and manifestation is due to his nature. (275–277)

If one's mind is devoted to nothing else, one remains for a moment in the utmost essence of the rays of this state of manifestation, [a state] which is the emergence of a massive desire to appropriate.⁵² (278)

50 Lit.: "the animating of consciousness."

51 Lit.: "of such a nature [that]".

52 Lit.: "This manifested (*pñochalita*) state (*avasthā*) is the emergence in its *essence* utmost essence ..."

266b *audāśīnyadaśām* J₁. 267a *jñānaśakter iyañ: jñāna ...rayam* J₁. 267b *etais tyājayate* J₁. 268b *sattāsattā* (conj.) TÖRELLA; *sattāsattā* J₁, *sañdhāsamādhā* K₂ J₂. 270b *yad eśāñ* J₁. 270c *sadāsatāñ* *sadāsatā* J₂. 271–272 In fragment G. 271b *svīkṛtā* J₁. 271c *svīkṛtā* (conj.); *viśvag* K₂ J₂ G. 271d *vāmāñ* J₁. 272b *svīkṛtā* J₁. 272c *svīkṛtā* J₁. 272d *svīkṛtā* J₁. 272e *svīkṛtā* J₁. 272f *svīkṛtā* J₁. 272g *svīkṛtā* J₁. 272h *svīkṛtā* J₁. 272i *svīkṛtā* J₁. 272j *svīkṛtā* J₁. 272k *svīkṛtā* J₁. 272l *svīkṛtā* J₁. 272m *svīkṛtā* J₁. 272n *svīkṛtā* J₁. 272o *svīkṛtā* J₁. 272p *svīkṛtā* J₁. 272q *svīkṛtā* J₁. 272r *svīkṛtā* J₁. 272s *svīkṛtā* J₁. 272t *svīkṛtā* J₁. 272u *svīkṛtā* J₁. 272v *svīkṛtā* J₁. 272w *svīkṛtā* J₁. 272x *svīkṛtā* J₁. 272y *svīkṛtā* J₁. 272z *svīkṛtā* J₁. 273a *svīkṛtā* J₁. 273b *svīkṛtā* J₁. 273c *svīkṛtā* J₁. 273d *svīkṛtā* J₁. 273e *svīkṛtā* J₁. 273f *svīkṛtā* J₁. 273g *svīkṛtā* J₁. 273h *svīkṛtā* J₁. 273i *svīkṛtā* J₁. 273j *svīkṛtā* J₁. 273k *svīkṛtā* J₁. 273l *svīkṛtā* J₁. 273m *svīkṛtā* J₁. 273n *svīkṛtā* J₁. 273o *svīkṛtā* J₁. 273p *svīkṛtā* J₁. 273q *svīkṛtā* J₁. 273r *svīkṛtā* J₁. 273s *svīkṛtā* J₁. 273t *svīkṛtā* J₁. 273u *svīkṛtā* J₁. 273v *svīkṛtā* J₁. 273w *svīkṛtā* J₁. 273x *svīkṛtā* J₁. 273y *svīkṛtā* J₁. 273z *svīkṛtā* J₁. 274a *svīkṛtā* J₁. 274b *svīkṛtā* J₁. 274c *svīkṛtā* J₁. 274d *svīkṛtā* J₁. 274e *svīkṛtā* J₁. 274f *svīkṛtā* J₁. 274g *svīkṛtā* J₁. 274h *svīkṛtā* J₁. 274i *svīkṛtā* J₁. 274j *svīkṛtā* J₁. 274k *svīkṛtā* J₁. 274l *svīkṛtā* J₁. 274m *svīkṛtā* J₁. 274n *svīkṛtā* J₁. 274o *svīkṛtā* J₁. 274p *svīkṛtā* J₁. 274q *svīkṛtā* J₁. 274r *svīkṛtā* J₁. 274s *svīkṛtā* J₁. 274t *svīkṛtā* J₁. 274u *svīkṛtā* J₁. 274v *svīkṛtā* J₁. 274w *svīkṛtā* J₁. 274x *svīkṛtā* J₁. 274y *svīkṛtā* J₁. 274z *svīkṛtā* J₁. 275a *svīkṛtā* J₁. 275b *svīkṛtā* J₁. 275c *svīkṛtā* J₁. 275d *svīkṛtā* J₁. 275e *svīkṛtā* J₁. 275f *svīkṛtā* J₁. 275g *svīkṛtā* J₁. 275h *svīkṛtā* J₁. 275i *svīkṛtā* J₁. 275j *svīkṛtā* J₁. 275k *svīkṛtā* J₁. 275l *svīkṛtā* J₁. 275m *svīkṛtā* J₁. 275n *svīkṛtā* J₁. 275o *svīkṛtā* J₁. 275p *svīkṛtā* J₁. 275q *svīkṛtā* J₁. 275r *svīkṛtā* J₁. 275s *svīkṛtā* J₁. 275t *svīkṛtā* J₁. 275u *svīkṛtā* J₁. 275v *svīkṛtā* J₁. 275w *svīkṛtā* J₁. 275x *svīkṛtā* J₁. 275y *svīkṛtā* J₁. 275z *svīkṛtā* J₁. 276a *svīkṛtā* J₁. 276b *svīkṛtā* J₁. 276c *svīkṛtā* J₁. 276d *svīkṛtā* J₁. 276e *svīkṛtā* J₁. 276f *svīkṛtā* J₁. 276g *svīkṛtā* J₁. 276h *svīkṛtā* J₁. 276i *svīkṛtā* J₁. 276j *svīkṛtā* J₁. 276k *svīkṛtā* J₁. 276l *svīkṛtā* J₁. 276m *svīkṛtā* J₁. 276n *svīkṛtā* J₁. 276o *svīkṛtā* J₁. 276p *svīkṛtā* J₁. 276q *svīkṛtā* J₁. 276r *svīkṛtā* J₁. 276s *svīkṛtā* J₁. 276t *svīkṛtā* J₁. 276u *svīkṛtā* J₁. 276v *svīkṛtā* J₁. 276w *svīkṛtā* J₁. 276x *svīkṛtā* J₁. 276y *svīkṛtā* J₁. 276z *svīkṛtā* J₁. 277a *svīkṛtā* J₁. 277b *svīkṛtā* J₁. 277c *svīkṛtā* J₁. 277d *svīkṛtā* J₁. 277e *svīkṛtā* J₁. 277f *svīkṛtā* J₁. 277g *svīkṛtā* J₁. 277h *svīkṛtā* J₁. 277i *svīkṛtā* J₁. 277j *svīkṛtā* J₁. 277k *svīkṛtā* J₁. 277l *svīkṛtā* J₁. 277m *svīkṛtā* J₁. 277n *svīkṛtā* J₁. 277o *svīkṛtā* J₁. 277p *svīkṛtā* J₁. 277q *svīkṛtā* J₁. 277r *svīkṛtā* J₁. 277s *svīkṛtā* J₁. 277t *svīkṛtā* J₁. 277u *svīkṛtā* J₁. 277v *svīkṛtā* J₁. 277w *svīkṛtā* J₁. 277x *svīkṛtā* J₁. 277y *svīkṛtā* J₁. 277z *svīkṛtā* J₁. 278a *svīkṛtā* J₁. 278b *svīkṛtā* J₁. 278c *svīkṛtā* J₁. 278d *svīkṛtā* J₁. 278e *svīkṛtā* J₁. 278f *svīkṛtā* J₁. 278g *svīkṛtā* J₁. 278h *svīkṛtā* J₁. 278i *svīkṛtā* J₁. 278j *svīkṛtā* J₁. 278k *svīkṛtā* J₁. 278l *svīkṛtā* J₁. 278m *svīkṛtā* J₁. 278n *svīkṛtā* J₁. 278o *svīkṛtā* J₁. 278p *svīkṛtā* J₁. 278q *svīkṛtā* J₁. 278r *svīkṛtā* J₁. 278s *svīkṛtā* J₁. 278t *svīkṛtā* J₁. 278u *svīkṛtā* J₁. 278v *svīkṛtā* J₁. 278w *svīkṛtā* J₁. 278x *svīkṛtā* J₁. 278y *svīkṛtā* J₁. 278z *svīkṛtā* J₁. 279a *svīkṛtā* J₁. 279b *svīkṛtā* J₁. 279c *svīkṛtā* J₁. 279d *svīkṛtā* J₁. 279e *svīkṛtā* J₁. 279f *svīkṛtā* J₁. 279g *svīkṛtā* J₁. 279h *svīkṛtā* J₁. 279i *svīkṛtā* J₁. 279j *svīkṛtā* J₁. 279k *svīkṛtā* J₁. 279l *svīkṛtā* J₁. 279m *svīkṛtā* J₁. 279n *svīkṛtā* J₁. 279o *svīkṛtā* J₁. 279p *svīkṛtā* J₁. 279q *svīkṛtā* J₁. 279r *svīkṛtā* J₁. 279s 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J₁. 281t *svīkṛtā* J₁. 281u *svīkṛtā* J₁. 281v *svīkṛtā* J₁. 281w *svīkṛtā* J₁. 281x *svīkṛtā* J₁. 281y *svīkṛtā* J₁. 281z *svīkṛtā* J₁. 282a *svīkṛtā* J₁. 282b *svīkṛtā* J₁. 282c *svīkṛtā* J₁. 282d *svīkṛtā* J₁. 282e *svīkṛtā* J₁. 282f *svīkṛtā* J₁. 282g *svīkṛtā* J₁. 282h *svīkṛtā* J₁. 282i *svīkṛtā* J₁. 282j *svīkṛtā* J₁. 282k *svīkṛtā* J₁. 282l *svīkṛtā* J₁. 282m *svīkṛtā* J₁. 282n *svīkṛtā* J₁. 282o *svīkṛtā* J₁. 282p *svīkṛtā* J₁. 282q *svīkṛtā* J₁. 282r *svīkṛtā* J₁. 282s *svīkṛtā* J₁. 282t *svīkṛtā* J₁. 282u *svīkṛtā* J₁. 282v *svīkṛtā* J₁. 282w *svīkṛtā* J₁. 282x *svīkṛtā* J₁. 282y *svīkṛtā* J₁. 282z *svīkṛtā* J₁. 283a *svīkṛtā* J₁. 283b *svīkṛtā* J₁. 283c *svīkṛtā* J₁. 283d *svīkṛtā* J₁. 283e *svīkṛtā* J₁. 283f *svīkṛtā* J₁. 283g *svīkṛtā* J₁. 283h *svīkṛtā* J₁. 283i *svīkṛtā* J₁. 283j *svīkṛtā* J₁. 283k *svīkṛtā* J₁. 283l *svīkṛtā* J₁. 283m *svīkṛtā* J₁. 283n *svīkṛtā* J₁. 283o *svīkṛtā* J₁. 283p *svīkṛtā* J₁. 283q *svīkṛtā* J₁. 283r *svīkṛtā* J₁. 283s *svīkṛtā* J₁. 283t *svīkṛtā* J₁. 283u *svīkṛtā* J₁. 283v *svīkṛtā* J₁. 283w *svīkṛtā* J₁. 283x *svīkṛtā* J₁. 283y *svīkṛtā* J₁. 283z *svīkṛtā* J₁. 284a *svīkṛtā* J₁. 284b *svīkṛtā* J₁. 284c *svīkṛtā* J₁. 284d *svīkṛtā* J₁. 284e *svīkṛtā* J₁. 284f *svīkṛtā* J₁. 284g *svīkṛtā* J₁. 284h *svīkṛtā* J₁. 284i *svīkṛtā* J₁. 284j *svīkṛtā* J₁. 284k *svīkṛtā* J₁. 284l *svīkṛtā* J₁. 284m *svīkṛtā* J₁. 284n *svīkṛtā* J₁. 284o *svīkṛtā* J₁. 284p *svīkṛtā* J₁. 284q *svīkṛtā* J₁. 284r *svīkṛtā* J₁. 284s *svīkṛtā* J₁. 284t *svīkṛtā* J₁. 284u *svīkṛtā* J₁. 284v *svīkṛtā* J₁. 284w *svīkṛtā* J₁. 284x *svīkṛtā* J₁. 284y *svīkṛtā* J₁. 284z *svīkṛtā* J₁. 285a *svīkṛtā* J₁. 285b *svīkṛtā* J₁. 285c *svīkṛtā* J₁. 285d *svīkṛtā* J₁. 285e *svīkṛtā* J₁. 285f *svīkṛtā* J₁. 285g *svīkṛtā* J₁. 285h *svīkṛtā* J₁. 285i *svīkṛtā* J₁. 285j *svīkṛtā* J₁. 285k *svīkṛtā* J₁. 285l *svīkṛtā* J₁. 285m *svīkṛtā* J₁. 285n *svīkṛtā* J₁. 285o *svīkṛtā* J₁. 285p *svīkṛtā* J₁. 285q *svīkṛtā* J₁. 285r *svīkṛtā* J₁. 285s *svīkṛtā* J₁. 285t *svīkṛtā* J₁. 285u *svīkṛtā* J₁. 285v *svīkṛtā* J₁. 285w *svīkṛtā* J₁. 285x *svīkṛtā* J₁. 285y *svīkṛtā* J₁. 285z *svīkṛtā* J₁. 286a *svīkṛtā* J₁. 286b *svīkṛtā* J₁. 286c *svīkṛtā* J₁. 286d *svīkṛtā</*

kim nākarṣati kim naiṣa ca bhāvayati yogavit |
 tato avyogataḥ śānto nārakto rūḥjayed īti || 279 ||
 kāmastham kāmamadyastham kāmānkuṣapūṣkṛtam |
 kāmāna sāmāyēt kāmān kāmān kāmāsu yojayet || 280 ||
 kāmāḥ svīkartum icchāiva tadācchādanayogataḥ |
 viśvaṃ sādhyate kāmī kāmataṭṭvam idaṃ yataḥ || 281 ||
 tatā hi parame svātmany adhyāsa sthāiryam añjasā |
 saḥ karṇaḥ kalāṁ bodhakaḥ samachādanakramāt || 282 ||
 viśvaṃ kāmānkuṣādhīnaṃ kimkaratvena bhāsate |
 anāyamaśādhyaḥ yuktā ity anāyaiva nīḥodaye || 283 ||
 prāṇaḥ puryaṣṭakam dehaṃ vyāpya viśvaṃ prakarṣati |
 samāyeta kāmānirvṛtya prakarṣikṛiyā yataḥ || 284 ||
 viddhacakreṣv idaṃ gopyaṃ kim vā na prakarṣkṛtam |
 śāntānāṃ pratyāyā dehaḥ procehalitāmakaḥ || 285 ||
 vartamāno nīḥaḥ śaktiḥ vikāsyāiva pravartate |
 jayati pratyāyā yataḥ ca pravṛtāt vibhūḥ || 286 ||
 varūḥ śaktiḥ asau bhāvāḥ svātmany udreya vartate |
 tataḥ cidātmako devo nyagbhūta iva bhāsate || 287 ||
 vāḥ bhūtaḥ tu vibhūnti etāḥ prameṣecchāvidikriyāḥ |
 anāyamaśādhyaḥ saḥ jayati pratyāyā || 288 ||
 tatāpi śaktigūṇāḥ vastuto 'sya bhavet kutah |
 anāyamaśādhyaḥ saḥ jayati pratyāyā || 289 ||
 etāḥ tatā samūḥro lokātikrāntagocaraḥ |
 anāyamaśādhyaḥ saḥ jayati pratyāyā || 290 ||
 anāyamaśādhyaḥ saḥ jayati pratyāyā || 291 ||

279: *avayogataḥ* J₁. 279d: All sources, including K_{ms}, read a *śānto* after 279d. *śānto* is the most common interpretation. 280b: *kṛtam*: *vātam* J₁. 281a: *kāmāḥ* *svīkartum* K_{ms}. 282b: *anāyamaśādhyaḥ* J₁. 282d: *samachādanā*: *samachādanā* J₁. 283a: *anāyamaśādhyaḥ* J₁. 283d: *anāyaiva*: *anāyaiva* J₁. 284a: *prāṇaḥ* (conj.) *prāṇaḥ* J₁. 284b: *prāṇaḥ* J₁. 284c: *prāṇaḥ* J₁. 284d: *prāṇaḥ* J₁. 284e: *prāṇaḥ* J₁. 284f: *prāṇaḥ* J₁. 284g: *prāṇaḥ* J₁. 284h: *prāṇaḥ* J₁. 284i: *prāṇaḥ* J₁. 284j: *prāṇaḥ* J₁. 284k: *prāṇaḥ* J₁. 284l: *prāṇaḥ* J₁. 284m: *prāṇaḥ* J₁. 284n: *prāṇaḥ* J₁. 284o: *prāṇaḥ* J₁. 284p: *prāṇaḥ* J₁. 284q: *prāṇaḥ* J₁. 284r: *prāṇaḥ* J₁. 284s: *prāṇaḥ* J₁. 284t: *prāṇaḥ* J₁. 284u: *prāṇaḥ* J₁. 284v: *prāṇaḥ* J₁. 284w: *prāṇaḥ* J₁. 284x: *prāṇaḥ* J₁. 284y: *prāṇaḥ* J₁. 284z: *prāṇaḥ* J₁. 285a: *pratyāyā* J₁. 285b: *pratyāyā* J₁. 285c: *pratyāyā* J₁. 285d: *pratyāyā* J₁. 285e: *pratyāyā* J₁. 285f: *pratyāyā* J₁. 285g: *pratyāyā* J₁. 285h: *pratyāyā* J₁. 285i: *pratyāyā* J₁. 285j: *pratyāyā* J₁. 285k: *pratyāyā* J₁. 285l: *pratyāyā* J₁. 285m: *pratyāyā* J₁. 285n: *pratyāyā* J₁. 285o: *pratyāyā* J₁. 285p: *pratyāyā* J₁. 285q: *pratyāyā* J₁. 285r: *pratyāyā* J₁. 285s: *pratyāyā* J₁. 285t: *pratyāyā* J₁. 285u: *pratyāyā* J₁. 285v: *pratyāyā* J₁. 285w: *pratyāyā* J₁. 285x: *pratyāyā* J₁. 285y: *pratyāyā* J₁. 285z: *pratyāyā* J₁. 286a: *pratyāyā* J₁. 286b: *pratyāyā* J₁. 286c: *pratyāyā* J₁. 286d: *pratyāyā* J₁. 286e: *pratyāyā* J₁. 286f: *pratyāyā* J₁. 286g: *pratyāyā* J₁. 286h: *pratyāyā* J₁. 286i: *pratyāyā* J₁. 286j: *pratyāyā* J₁. 286k: *pratyāyā* J₁. 286l: *pratyāyā* J₁. 286m: *pratyāyā* J₁. 286n: *pratyāyā* J₁. 286o: *pratyāyā* J₁. 286p: *pratyāyā* J₁. 286q: *pratyāyā* J₁. 286r: *pratyāyā* J₁. 286s: *pratyāyā* J₁. 286t: *pratyāyā* J₁. 286u: *pratyāyā* J₁. 286v: *pratyāyā* J₁. 286w: *pratyāyā* J₁. 286x: *pratyāyā* J₁. 286y: *pratyāyā* J₁. 286z: *pratyāyā* J₁. 287a: *pratyāyā* J₁. 287b: *pratyāyā* J₁. 287c: *pratyāyā* J₁. 287d: *pratyāyā* J₁. 287e: *pratyāyā* J₁. 287f: *pratyāyā* J₁. 287g: *pratyāyā* J₁. 287h: *pratyāyā* J₁. 287i: *pratyāyā* J₁. 287j: *pratyāyā* J₁. 287k: *pratyāyā* J₁. 287l: *pratyāyā* J₁. 287m: *pratyāyā* J₁. 287n: *pratyāyā* J₁. 287o: *pratyāyā* J₁. 287p: *pratyāyā* J₁. 287q: *pratyāyā* J₁. 287r: *pratyāyā* J₁. 287s: *pratyāyā* J₁. 287t: *pratyāyā* J₁. 287u: *pratyāyā* J₁. 287v: *pratyāyā* J₁. 287w: *pratyāyā* J₁. 287x: *pratyāyā* J₁. 287y: *pratyāyā* J₁. 287z: *pratyāyā* J₁. 288a: *pratyāyā* J₁. 288b: *pratyāyā* J₁. 288c: *pratyāyā* J₁. 288d: *pratyāyā* J₁. 288e: *pratyāyā* J₁. 288f: *pratyāyā* J₁. 288g: *pratyāyā* J₁. 288h: *pratyāyā* J₁. 288i: *pratyāyā* J₁. 288j: *pratyāyā* J₁. 288k: *pratyāyā* J₁. 288l: *pratyāyā* J₁. 288m: *pratyāyā* J₁. 288n: *pratyāyā* J₁. 288o: *pratyāyā* J₁. 288p: *pratyāyā* J₁. 288q: *pratyāyā* J₁. 288r: *pratyāyā* J₁. 288s: *pratyāyā* J₁. 288t: *pratyāyā* J₁. 288u: *pratyāyā* J₁. 288v: *pratyāyā* J₁. 288w: *pratyāyā* J₁. 288x: *pratyāyā* J₁. 288y: *pratyāyā* J₁. 288z: *pratyāyā* J₁. 289a: *pratyāyā* J₁. 289b: *pratyāyā* J₁. 289c: *pratyāyā* J₁. 289d: *pratyāyā* J₁. 289e: *pratyāyā* J₁. 289f: *pratyāyā* J₁. 289g: *pratyāyā* J₁. 289h: *pratyāyā* J₁. 289i: *pratyāyā* J₁. 289j: *pratyāyā* J₁. 289k: *pratyāyā* J₁. 289l: *pratyāyā* J₁. 289m: *pratyāyā* J₁. 289n: *pratyāyā* J₁. 289o: *pratyāyā* J₁. 289p: *pratyāyā* J₁. 289q: *pratyāyā* J₁. 289r: *pratyāyā* J₁. 289s: *pratyāyā* J₁. 289t: *pratyāyā* J₁. 289u: *pratyāyā* J₁. 289v: *pratyāyā* J₁. 289w: *pratyāyā* J₁. 289x: *pratyāyā* J₁. 289y: *pratyāyā* J₁. 289z: *pratyāyā* J₁. 290a: *pratyāyā* J₁. 290b: *pratyāyā* J₁. 290c: *pratyāyā* J₁. 290d: *pratyāyā* J₁. 290e: *pratyāyā* J₁. 290f: *pratyāyā* J₁. 290g: *pratyāyā* J₁. 290h: *pratyāyā* J₁. 290i: *pratyāyā* J₁. 290j: *pratyāyā* J₁. 290k: *pratyāyā* J₁. 290l: *pratyāyā* J₁. 290m: *pratyāyā* J₁. 290n: *pratyāyā* J₁. 290o: *pratyāyā* J₁. 290p: *pratyāyā* J₁. 290q: *pratyāyā* J₁. 290r: *pratyāyā* J₁. 290s: *pratyāyā* J₁. 290t: *pratyāyā* J₁. 290u: *pratyāyā* J₁. 290v: *pratyāyā* J₁. 290w: *pratyāyā* J₁. 290x: *pratyāyā* J₁. 290y: *pratyāyā* J₁. 290z: *pratyāyā* J₁. 291a: *pratyāyā* J₁. 291b: *pratyāyā* J₁. 291c: *pratyāyā* J₁. 291d: *pratyāyā* J₁. 291e: *pratyāyā* J₁. 291f: *pratyāyā* J₁. 291g: *pratyāyā* J₁. 291h: *pratyāyā* J₁. 291i: *pratyāyā* J₁. 291j: *pratyāyā* J₁. 291k: *pratyāyā* J₁. 291l: *pratyāyā* J₁. 291m: *pratyāyā* J₁. 291n: *pratyāyā* J₁. 291o: *pratyāyā* J₁. 291p: *pratyāyā* J₁. 291q: *pratyāyā* J₁. 291r: *pratyāyā* J₁. 291s: *pratyāyā* J₁. 291t: *pratyāyā* J₁. 291u: *pratyāyā* J₁. 291v: *pratyāyā* J₁. 291w: *pratyāyā* J₁. 291x: *pratyāyā* J₁. 291y: *pratyāyā* J₁. 291z: *pratyāyā* J₁.

What does he who knows [this] Yoga not attract, and what does he not create by [imagination]? Therefore it is taught in the Śāstra that one should be desirous to create desire in others. || 279 ||

That which is in desire, in the centre of desire, or opened by the hook of desire, one shall obtain by desire. Willingly (*kāmam*) one shall unite desires with desires. (280)

Desire is the wish to appropriate. With [desire] as a cover the desirous attains everything, for this [world] is the reality of desire. (281)

For the world (*viśvaṃ*), which is subject to the control⁵³ of desire, having suddenly acquired stability in the highest self, appears as a 'slave', as it is gradually covered by the power (*kalā*) of knowledge that appears from it [i.e. the self]. (282–283ab)

For (*yataḥ*) through this method, which is proved by individual [experience], the life force – as soon as it arises – pervades the subtle body and attracts everything through the manifestation of reality, [i.e.] the reality of desire. If anything is to be kept secret in the circles of Siddhas, it is this.⁵⁴ (283cd–285ab)

After emerging from the blissful emptiness God appears (*procehalitāmakaḥ*) as present (*vartamānaḥ*) and becomes active merely by unfolding his own powers. (285cd–286d)

That in which he wishes to enter, from which the pervading Lord brought all powers into existence, is that state which increases in itself. Therefore God, who is consciousness, appears as if subordinated, but these [powers, i.e.] *ummeṣa*, volition (*icchā*), cognition (*vidi*) and action (*kriyā*) appear as active (and therefore dominating). (286cd–288ab)

For this reason, though [Siva] manifests himself as joined with [these] four powers [i.e. as Tumburu], how can one really count them. (288cd–289ab)

Since the power to uproot the aspect of division from existence lies in the [Aghora face], this practice [of religion] has its scope in super-mundane reality. Because of the diversity of endless powers, the various ritual acts [proper to this *śrota*], like the expulsion [of an enemy] etc., acts which are mainly [a form] of the playful destruction, persist even there. (289cd–291ab)

53. Lit. "goad"/*anukūla*.

54. Lit. "what else is [there, which is] not [automatically] revealed [by that]."

tad ātman jñānasaktyante bhāvanam vapuṣi sthite ||291||
 kriyāsaktir āthāntyaiva tān samharati sāduram |
 gāhā nīkamatamā śukhī nīmesakhyā parāvadham ||292||
 śrāṣṭavyabhāvaśthāulyena sthulakareya bhāsat |
 sthūlyāyāś kriyāsaktir yasyām bhāyā nīmesitā ||293||
 svasvarūpasthūta kāpi pūrṇeva pravṛjimbhate |
 nānu āgry pūrṇa kriyā yasyām bhēdāḥ pratyavabhasate ||294||
 māivam sarva kriyā bhedaṁ praty uta prāg vyapohati |
 tathā hi bhēdabhūmau ye kaṣṭhajalanātandulāḥ ||295||
 ta eva pakāṣiṣṭaive bhedaṁ projihanti sāduram |
 yadi bhūmasvarūpās te pakāṣīyam tat katham bhavet ||296||
 bhūmam svatūpam āṅganam na hi yuktīyopapadyate |
 namu pako na kaseṭi sa yat tan nāmasvarūpam ||297||
 pādamakledadadhādi tat pakā iti śabdyate |
 bhūma esa kriyāḥ sūryāḥ phulam ekam prati sthūṭāḥ ||298||
 pakā ity ucyate nānyā kriyā nāmānti kaccama |
 ena eva katham bahyva ekam phulam abhīpsitam ||299||
 katham sampādāyeyus tath, pūrvoktād eva hetuṭāḥ |
 oṁni [osomāṁ] pūrvānāmsakaraḥ api sphūṭam ||300||
 janyate jñānam ekam tat tathāivatra bhavīsyati |
 oṁni karmāmasampādāmālinībhūtavagrāhāḥ ||301||
 maraṇ maricīlambhobhīḥ śnaneccchur abhīdhāvati |
 bhūmasvarūpād yady ekam asti vasye iti sambhavaḥ ||302||
 tathā karamabhēdena na bhēdāḥ paramārthikāḥ |

291. tad ātman jñāna-1. 292c. yathā (conj. SANDERSON); yadā Ka J2, yavā J1. 292d. p.
 293. gāhā nīkamatamā-1. 293a. parāvadham Ka J2. 293a. sthūlyena: sthūlyena J1. 293d. bhā-
 294. śrāṣṭavyabhāva-1. 294d. nīmesitā nīmesatī J2, nīmesitā K. 294a. sthūṭā (conj. TORRELL);
 295. kaṣṭhajalanātandulāḥ-1. 295d. pūrvoktād (conj. TORRELL); pūrvoktā Ka J2. 295a. māivam
 296. bhūmam svatūpam āṅganam-1. 296a. āvīṣṭaive: āvīṣṭaive J2. 297a. svatūpam
 297. namu pako na kaseṭi-1. 297c. pako (conj. GOODALL); pakā Ka J2. 298d. sthūṭā
 299. katham sampādāyeyus-1. 300. pūrvoktād (conj. SANDERSON); pūrvoktā
 301. maraṇ maricīlambhobhīḥ-1. 301c. karmāmasampādā: karmāmasampādā J2.
 302. tathā karamabhēdena-1. 302d. paramārthikāḥ-1.

Thus, when objects exist in this way in a form⁵⁵ that extends up to the end
 of the power of knowledge, the power of action, being the final end [of mani-
 festation], then (*athā*) absorbs them carefully. (291cd–292ab)

Just like the subtlest power called *nīmesa* appears in the highest state
 (*parāvadham*) as if in a gross form due to the grossness of objects to be created,
 similarly (*tathāiva*) this extraordinary (*kāpi*) power of action, into which
 objects are resorbed, appears as established in its own nature as if replete.
 (292cd–294ab)

[Opp:] Is it not the case that there is action, in which difference appears?
 [A:] It is not so. On the contrary every action denies previous differentiation.
 (294cd–295ab)

For in the realm of difference [disparate objects like] firewood, fire and rice
 grains carefully give up their diversity, once they become part of the process of
 cooking. (295cd–296ab)

If they were different *by nature*, how could they become one in [the process
 of] cooking? For parts [of a process] cannot logically have different natures.
 (296cd–297ab)

[Opp:] But there is nothing [independent] that is 'cooking.' The various (*yat
 tat*) [actions] of different nature like lighting the flames, moisturing, heating etc.
 [together] are called cooking. (297cd–298ab)

[A:] All the different actions [involved in cooking] exist for the sake of this
 single purpose, which is called 'cooking'. There is no other action whatsoever
 [that is involved in the process and which is not covered by "cooking"]. (298cd–
 299ab)

[Opp:] How is this possible? How should many [actions] produce [only] one
 desired result? [A:] For the same reason. (299cd–300ab)

[Opp:] But [the parts in the process of perception, i.e.] the faculty of sight,
 light, the object and the mental perception [also] produce only a single knowl-
 edge [without becoming one]; the same should be true in this case. (300cd–
 301ab)

[A:] You [behave like] someone, whose body is stained by contact with mud,
 and runs to the desert to wash himself with the waters of a mirage. (301cd–
 302ab)

If it is possible that a single reality [like perception] is caused by something
 which is divided, then the division in the cause does not entail an ultimately real
 duality. (302cd–303ab)

55. Lit. "when there is a form of objects that extends".

atha bhīṣṇasvarūpam tad ekaṃ cety upagamyate ||303||
 svabhāvabhēdo bhēdayety etat tyaktaṃ vṛataṃ bhavet |
 nanu iṭhaṃ sā kriyā mā bhūd ekā kāṣṭhādī kārakam ||304||
 phalaṃ janayatām evam apy astu na hi naḥ kṣatīḥ |
 kriyā hi nāma nāmākam anyā śaktiḥ tv asau yataḥ ||305||
 śaktiḥ ca phalabhīḥ kṛtyā bhāvātmaivāvibhedataḥ |
 sā ca śaktir vibhor eva sa ca viśvātmavigrahaḥ ||306||
 phalakārakabhēdena na bhinnā paramārthataḥ |
 svātmany abhinne 'pi vibhor evaṃ bhēdāvbhāsanāt ||307||
 kṛtyasaktir ito proktā yāyā kartā mahesvarah |
 nanu yat paśavaḥ kuryuḥ kathaṃ tad upadyatām ||308||
 te hi bhēdaikajīvatvāt kuryur bhēdavatīṃ kriyām |
 alam etena paśavaḥ kathaṃ kuryur iti sphuṭam ||309||
 sa eva svavacaśchinno vādo vandhyāsutādīvat |
 na hi kumbhakṛtaḥ kvāpi kadācit kartṛtā bhavet ||310||
 yadi nāsau mahesākhyāt kartur avyātīrekabhāḥ |
 nanu kiṃ svit kulālena kumbho 'pi kriyate tataḥ ||311||
 tāsya viśvakartṛve kiṃ paṭe 'pi na kartṛtā |
 yady evaṃ tat kulālena paṭo 'pi kriyate na kiṃ ||312||
 nanv evaṃ satī no kartā ko 'py anya iti karmaṇām |
 śubhāśubhānāṃ karmāṇāṃ kartuṃ kaṃ prati hetutā ||313||
 evam evaitad āyusmaṇs tathāhy evaṃ vijānatām |
 na kiṃ cana phalaṃ kvāpi śubhāśubhasamudbhavam ||314||
 iṭhaṃ ye tu na jānanti bhuñjate 'vipaścitāḥ |
 tad eva karmasamjñāṃ tu malam ajñānamūlakam ||315||

303. *athā* *bhīṣṇa*: *kaṣṭhādī* J₁. 305b *kṣatīḥ*: *kṣatīḥ* K_{ed}. 306a *phalabhīḥ*: *phalabhīḥ*
 J₁. 306b *svabhāvabhēdo*: *svabhāvabhēdāṇāṃ* (conj. TORELLA); *bhāvātmaiva vibhedataḥ* Ka J₁.
 307. *svātmany*: *svāt* J₁. 307b *bhinnā* (conj. TORELLA): *bhinnāḥ* K_{ed} J₅. 309d *iti* (conj.
 TORELLA): *iti* J₁. 310b *sutādīvat*: *sutādīva* J₁. 312b *paṭe*: *paṭo* J₂. 311cd=312 The
 reading in all sources is as follows: 312cd, 311cd, 312ab. 313c *śubhāśubhānāṃ*: *śubhāśubhānāṃ*
 J₁. 313d *kartuṃ*: *hetuṃ* J₂; K₁. 313d *kaṃ*: *kiṃ* J₅. 313d *hetutā*: *hetuṃ*
 J₁. 315c *karma*: *karmā* J₁, *kārma* K.

If (*atha*) it is accepted that one thing can have different natures, then the vow
 that a difference in nature leads to division should be given up. (303cd–304ab)
 [Opp:] If this is so, action would not be one, [but] the causal factors, [i.e.]
 wood etc., would produce the effect. [A:] Even this might be the case. It
 does not undermine our position, for action is for us not different [from the
 causal factors], as it is power, and power becomes⁵⁶ an object by producing a
 differentiation (*bhīḥ*) of effects without being [itself] divided (*avibhedataḥ*).
 And power belongs to the all-pervading God who has the universe as his body.
 (304cd–306)

In reality [power] is not divided by the division of causal factors and effects,
 because the all-pervading God, despite being undivided in himself, causes di-
 vision to appear in this way. [The power] is taught to be the power of action, [a
 power] through which Mahesvara becomes an agent. (307–308ab)

[Opp:] But how can we account for that which bound souls would produce?
 For they, being completely dependent on division, can cause only differentiated
 action. (308cd–309ab)

[A:] Enough of that! Your argument [i.e. the enquiry into] 'how the souls
 would produce' is clearly (*sphuṭam*) self-contradictory, like, for instance, "the
 son of a barren woman." (309cd–310ab)

For nowhere and never is it possible for the potter [in the well-known exam-
 ple for creation] to become the agent [of the pot] unless he is indistinguishable
 from the [real] agent called Maheśa [i.e. Śiva]. (310cd–311ab)

[Opp:] But in what sense⁵⁷ is the pot made also by the potter? Given the fact
 that God is the universal agent, is he not the agent [in the production] of a cloth
 as well. If this is correct, would it not then be true that the cloth too is produced
 by the potter. (311cd–312)

If this is correct, there would be no other agent [than God]. As a consequence
 (ii), there would be no one for whom good and bad actions could be the cause
 for a [future] fruition.⁵⁸ (313)

[A:] You are right, Sir! For you should know that there is never any effect,
 which is produced by good or bad [actions]. (314)

But those who do not understand it in this way experience [the effects]
 without [ever] realizing this. For what is called *karma* is [actually] an impurity
 (*mala*), which has ignorance as its source. (315)

56 Lit.: "is of the nature of".

57 Lit.: "how" (*kiṃ svit*).

58 Lit.: "With regard to whom (*kaṃ prati*) would good and bad actions be the cause for the
 production (*kartuṃ*) of their fruit?"

eva eva anumanyaya kecit samyuttmatrakam |
 sammananyante hy akartāraṃ kartṛtvānupapattitāḥ ||316||
 eitsvarūpādhiḥ hi asya yat tat kartṛtvam ucyate |
 taj jādyaṃ arpayed asmai cidādhikyaprasaṅgataḥ ||317||
 prakṛteḥ kartṛtā pumsī nanu nāmopacaryate |
 etan nyāyapathāpetair vṛthā jegyāte grhe ||318||
 upacāro hi no vastutathāvatṃ pratipadyate |
 vyapadesaḥ paraṃ tādṛg vastuśūnyo 'stu tāvatā ||319||
 nopacārikavahnitvavyapadeśe 'pi mānavah |
 hīmanuṣakarasavyatathāśvīvāpabāḥ ||320||
 draṣṭuḥ pumsaś ca na draṣṭṛ prakṛtiḥ parigīyate |
 na śūnyo 'ho varāko 'tāḥ kartṛbhūvopacārakah ||321||
 kiṃ ca prayojanaṃ tasya kartṛtvavyavahārajam |
 vyapadesaḥ nānyasya parikartayitūṃ kṣamāḥ ||322||
 ye 'py ātmānaṃ nayavidah kartāraṃ samupāgaman |
 te 'pi praśnam imaṃ tāvad asmākaṃ pratibhāritam ||323||
 kiṃ yādṛglokānāmsiddhikāntasāṃ karmayogataḥ |
 upanāma tad vidheḥ spandadhīne samupadyate ||324||
 nanu jñānaṃ cikīṣā ca yatnaś ceti guṇatrayam |
 samavayvyaḥ arasya tat kartṛtvam udāhṛtam ||325||
 utbheḥ tādātmānāṃ illāḥ vipralabhyeta vāneakauḥ |
 dārukā api vā vidyur na saṃvedanavarjitāḥ ||326||
 tatra jñānaṃ na kartṛtvam sarvatrāsty eva tad yataḥ |
 icchayānūy āpy pratyidh samstāḥ sarvasya sarvataḥ ||327||
 kumbhokāro grāhābhāvapratāpācetanaḥ |
 jānann icchan sayatno 'pi kiṃ kuryān nāmāno grāmaḥ ||328||
 nanu kartum na jānāti tataḥ kartum na cecchati |
 tasmāt kartum na yatate tad grāmaḥ kurutāṃ katham ||329||

316a anumanyaya: ānumatyaiḥ J₂ K, ābhimatyaiḥ J₁.

317c jādyaṃ: jāyem J₂ K. 317c arpayed: arpayed J₁.

321c varāko 'tāḥ: nare ke tāḥ J₂ K (varā in K).

323a sama: mama J₂.

323c imany: idam J₂.

326d vidyur: vidyur J₁.

329c na: ca J₁, hi J₂ K.

316c akartāraṃ: kartāraṃ J₁.

319b tāthāvatṃ: tāthāvat J₁.

323a ye: yo J₂.

325d karmayogataḥ: karmayog J₁.

326d varjitaḥ (conj.): varjitam K₁.

Some accept this (but) maintain that something which is only consciousness cannot be an agent, because it is not proven that its nature is that of an agent. [They] say that the 'nature of the agent' is something that is more than [just] the nature of consciousness. (316–317ab)

Then, as a consequence of being more than [i.e. different from] consciousness, [the nature of the agent] should receive [the attribute] of being material. [Opp:] Is perhaps (*nāma*) the nature of an agent [that actually] pertains to *prakṛti* metaphorically used for the individual self? (317cd–318ab)

[A:] This [doctrine] which is obstinately asserted by those in [their] house[s] who have swerved from the path of logic, is nonsense, because a metaphorical [attribution of a quality] cannot become the reality of a thing; such a [metaphoric] representation is entirely (*paraṃ*) bare of the [denoted] reality. For this reason (*tāvatā*) a person cannot remove the coldness caused by the wind in a snow shower, even if it is metaphorically called fiery. (318cd–320)

And it is not taught that the *puruṣa* as a perceiver has a perceiving *prakṛti* [as his active counterpart]. There is no other [reality] below him (*varāko 'tāḥ*) that could have the nature of an agent metaphorically. (321)

Furthermore the use of the [word *puruṣa*] stems from [the necessity] of talking about agent-ship. But a name is not capable to transform a non-existent thing [into something existent]. (322)

Even those philosophers, who hold the self to be the actor, [...]. (323)

[Opp:] Is the nature of the agent as it is known in the world due [only] to its action? [A:] Then (*tad*) it follows that [the nature of the agent], which is a form of activity, exists in an inactive pervading God. [Opp:] Is it the fact that (*yad*) the three qualities 'knowledge', 'desire to act' and 'effort' inhere in the self (*atra*) that is called 'nature of an agent.' (324–325)

[A:] In this way the intellect of ignorant persons is led astray by deceivers, nor will children, who are without self-reflection, understand it. (326)

In [your argument] knowledge is not the nature of the agent, because it exists everywhere, and also desire and effort [to act] coexist probably (*prāyah*) everywhere for everyone. (327)

A potter who suffers in his thoughts from having no house – would he not build his own house, if he knew [how to do it], wished and tried it? (328)

[Opp:] But [being a potter] he does not know how to do it, and therefore does not wish to do it, and for this reason makes no effort. This is why he does not build a house.⁵⁹ (329)

59 Lit.: "How could he then make a house."

kartum ity eva yad rūpaṃ jñānādīnāṃ viśeṣaṇam |
 karotes tatra ko 'rthah syād yadi saspandatā kila ||330||
 tadāsau spanditum veti prepsatī bhaved vacah |
 tac ca svātmagatam āsya spanditam vaibhavodbhavāt ||331||
 anyad spanditam jñānam sarvasyāpi na saṃbhavet |
 jñānecehāyatanavattvam ca karaṇam tasya bhāṣitam ||332||
 ātmanah kartum ity asya tato 'rthapravivecane |
 jñānāvechan prayatate jñātum yatitum eṣitum ||333||
 pratyekam iti yo 'rthah sa kartum vetitī śabditaḥ |
 cikīrṣitṛtvaṃ caitat syān na kartṛtvaṃ punar bhavet ||334||
 caustve mānasāḥ sāmyam bhaved vākkāyakarmāṇam |
 vākkāyakarmabhīr vāsyā katham kartṛtvaṃ āpatet ||335||
 mānasāny api karmāṇi katham tasyeti gīyātām |
 tadgūṇamānyo 'pāyā mānovākkāyasaṃbhuvām ||336||
 karmāṇāṃ saṃceter eṣa karmabhāgīti cen nanu |
 upacāro 'yam evaṃ syāt sa cāvastv iti varṇitam ||337||
 kiṃ cūtmagamahatvūdravyāntagūṇasāṃnidhau |
 tāni santīti kiṃ so 'pi kartṛtvāyatano bhavet ||338||
 na cāstv ity upagantavyam muktāv api hi tad bhavet |
 anyātmagūṇasāṃnidhye samas caisā vidhir yataḥ ||339||
 ātmasv atah pravarteran kṛtanāśākrāgamāḥ |
 kṛteśv arṇa sarvatra buddhimutāyapekṣiṇi ||340||
 samyagmadhike kāryo nimittatvaṃ kṛtam yadi |
 madhikā vrate ca samavāyānyākāraṇāṃśuḥ prapūrite ||341||
 kam apśuṃ kumbhakārādeḥ prātum bhavatu hetuā |

330a: *rupam, rūpe* J₁, *ripa* J₂. 330d: *saspandatā: sampandatāḥ* J₂. 331a: *veti* var.
 J₂. 332b: *sarvasyāpi na (conj.): sarvasyāpi ca* K_{ed} J₂. 334c: *caitāt: caitat* J₂.
 335a: *karmāṇāṃ: karmāṇi* J₁. 337a: *saṃceter: saṃceter* K_{ed}. 338a: *mahat: mahat*
 J₂. 339d: *āyatano: āyatanā* J₁. 339a: *upagantavyam: upagantavye* J₁, *upagantavye*
 J₂ K_{ed}. 339c: *anyātma: anyātma* J₁. 340b: *nāśā: nāśāḥ* J₂. 340d: *madhikā: madhikā*
 J₂ K_{ed}. 341b: *nimittatvaṃ: nimī* repeated after page break in J₂. 341c: *samavāyānyā: samavāyānyā*
 J₂. 341d: *prapūrite: prapūrite* J₂. 342a: *kārādeḥ: kārāde* J₂. 342b: *prātum: prātum*
 J₂. 342b: *bhuvatu: bhavatu* J₂.

[A:] [Then] the inflected verbal form (*rūpaṃ*) 'to do' is [no more than] an at-tribute of knowing etc. What is then the sense of the word 'he does'? If it meant 'being equipped with subtle activity (*spanda*) [of knowledge]', the sentence should be: 'he knows and desires to be active'; but this activity (*spanditam*) is not in one's individual self, because it originates from [God's omnipresent] might. (330–331)

And a different knowledge [namely one] without activity is impossible even for Śiva. Being equipped with knowledge, will and effort is taught to be the instrument for the self (*ātmanah*). Therefore, when determining the sense of "doing", the sense of each of [the following statements:] "one knows, [one is] wishing", the sense of each of [the following statements:] "one knows, [one is] wishing, one makes an effort, knowing, to make an effort, to strive," is explained as "he knows to act". And this means "being one who wishes to act", but not [what we call] the nature of the agent. (332–334)

[Opp:] If it is as you say, there should be equality of verbal and bodily acts with mental [acts], how else could one become an agent through verbal and bodily acts. (335)

[A:] How is it possible to say that mental acts belong to him? One might argue (*cen nanu*) that since these three qualities really exist, there will be a collection of mental, verbal and bodily acts, and he should therefore be the possessor (*bhāgī*) of his *karma*. But this would amount to a metaphorical usage, which has been described as insubstantial. (336–337)

Furthermore, if it is said that they exist [only] when individual (*ātma*) qualities, starting from the nature of the intellect (*mahat*) and ending with substance, are present (*saṃnidhau* [*sati*]), would this [self] be the locus of the nature of the agent? (338)

And one has to accept that it is not so, for [otherwise] this would be true even in the state of liberation, because this rule would equally apply to the presence of qualities of another self. Therefore an appearance (*āgama*) of deeds which had not been done or which had already been destroyed (*kṛtanāśa*) would occur in every self. (339–340ab)

Furthermore, if the causation (*nimittatvaṃ*) of an act, which is characterized (*adhika*) by a combination [of causes], which is filled by its individual (*svaīh*) constituent causes, i.e. inherent and other, and which depends on [some-one] possessed of understanding in every respect (*sarvatra*), is done by God, then which part can be caused by the potter etc?⁶⁰ (340cd–342ab)

60 Lit.: "Which part could the causation of the potter etc. give (*prapūrite*)"

na hi so 'sty amśaleśo 'pi sarvakartari yaṃ prati ||342||
 na jñāneśhāyatnam asti kartṛtvam nānyad ity api |
 kartṛm nānyatvaṃ kartṛtvam kadācid api sambhāset ||343||
 īśvarat īśvarasyāpi svātantryam kartṛtvam viduḥ |
 tad itthaṃ paramesīnaṃ bhede bhede 'pi vātmanām ||344||
 prabhavanti na karmāṇi bandhanāyā svabhāvataḥ |
 kartṛtā idāṃ amūyāt syāt karmāṇa yā śubhāsubham ||345||
 tad aiśvaryaṃ amūyaiva vīhitaṃ paramesītuḥ |
 nimitam etad anyatra mayāiva vītaṃ yataḥ ||346||
 tad alāṇi prakṛtāṃ brūmah kriyāśaktir ityaṃ parā |
 aghorātvena devasya tata eva prakīrtitā ||347||
 dakṣiṇyam ata evāsyā bhāvānāṃ śivasamśraye |
 yato 'ñjaśaiva mārgo 'yaṃ yā kriyā ca na sāmikā ||348||
 manu nātra sthītāḥ kecid bhāva ye śivātāśrītāḥ |
 kartārāḥ satyaṃ itthaṃ tu bodhyamāno 'vadhārayet ||349||
 deśakālakriyākārakalpanāpathavarjitāḥ |
 devadevas tatthaivāsya śaktiḥ sā viśvarūpiṇī ||350||
 tad viśvam api kālādikalāṅkāḥkalalajjhītam |
 bhairavābhedaavartanam ||351||
 tatsvātantryāt svātantryāt tat svātmani procehalat sthītam |
 yato bhāti tato 'py astasīvaśeṣabahiṣkṛtam ||352||
 ata eva parā seyaṃ dakṣiṇāghorārūpiṇī |
 vāśakṛtyaṃ pāṇicakraṃ jīyadhāmaphalapradāḥ ||353||
 pṛṣṭhā prakṛtāḥ tajjīyāṃ aghorāḥ śivaśaktayaḥ |
 anyatrāpi kriyāśaktiḥ śivasya paśuvartinī ||354||
 bandhayitri svamārgasthā jñātā siddhyupapādinī |

342. *leśo* *leśo* J₁. 342d. *kartari* *yaṃ*: *katur* *ityaṃ* J₁. 343e. *tasman* *tasman* J₁.
 K. 344a. *īśvarasyāpi*: *īśvarasyapi* K_{ed} (misprint). 344d. *bhede* 'pi: *bhede* J₁.
 K. 345e. *syāt*: *myāt* J₁. 345d. *vā* *śubhāsubham* J₁ K. 346a. *amūyaiva*: *amūyaiva* J₁.
 346b. *amūyaiva*: *amūyaiva* J₁. 347b. *parā*: *parāḥ* J₂. 348a. *dakṣiṇyam*: *dakṣiṇyam* J₁.
 348c. *na* *illegible* in J₁. 348d. *tni*: *tri* J₁. 349b. *śivātāśrītāḥ* (conj.): *śivātāśrītāḥ* J₁.
 349c. *śivātāśrītāḥ*: *śivātāśrītāḥ* J₁. 350b. *kalāṅkāḥ*: *kalāṅkāḥ* J₁. 351b. *kalajjhītam*:
kalajjhītam J₁. 351c. *missing* in all sources. 352a. *svātantryam* *svātantryam* J₁.
 352b. *procehalat*: *procehalat* J₁. 352d. *bahiṣkṛtam* (conj.): *bahiṣkṛtam* J₁.
 353a. *amūyaiva*: *amūyaiva* J₁.

For there exists not even a small part, in regard to which there is not knowl-
 edge, desire and effort in the universal agent [i.e. God], and it is also taught (*for*)
 that the nature of the agent is nothing else than this. (342ed–343ab)

It is therefore not possible that anyone else becomes an agent except for God.
 It is the freedom of God that is known as the nature of the agent. (343ed–344ab)

So [things being] thus, actions are not capable of creating bondage by their
 very nature, even if there were a multitude of highest Gods or a multitude of
 selves. (344ed–345ab)

Therefore, [whether] this good or bad [result] is derived from him [God]
 or [indirectly] from *karma*, it is [still] the sovereign power exercised by God.
 (345ed–346ab)

As I have expounded this elsewhere in great detail, this [much] is enough; I
 shall now explain the main topic: the higher [i.e. divine] (*parā*) power of action
 is for this reason taught to belong to God in the form of Aghora. (346ed–347)

As (*yataḥ*) the kindness (/southernness) of this [power] is therefore in the
 auspicious (*śiva*) realm of objects, this line [of argumentation], namely that
 does not belong to the self (*ātmikā*), is correct. (348)

[Opp:] But are there no objects [or: beings], which, by resorting to the nature
 of Śiva, become agents? [A:] True. But [this] you have to understand and regard
 in the following way. (349)

The God of gods [Śiva] is out of reach of the [dualistic] notions of space,
 time, action and form and so is his power, who is the nature of the universe.
 (350)

But this universe, which is free from [even] the smallest stain of activity from
 time etc. and exists undifferentiated from Bhairava, [...] (351)

As the universe (*for*) appears independent because of Bhairava's autonomy
 (*tatsvātantryāt*), and as surging up in itself, it even appears outside (*bahiṣkṛtam*)
 through rejecting entry into Śiva. (352)

For this reason the "higher power" is favourable and not terrifying (/of the nature
 of the southern Aghora). For it will be taught [in the MVT that] "the higher
 powers [i.e. those belonging to the goddess Parā] are called 'not frightening'
 by those who know, because they grant the fruit of the light of Śiva among be-
 ings." (353–354ab)

And also in another text: "Śiva's power of action binds the soul when residing
 in it, [but] when it is known [as] standing in it's own way, bestows perfection."
 (354cd–355ab)

61. *cakra* in this context is hardly more than a plural indicator.

tā etāḥ saṁśivād rūpāt prabhīti brāhman antataḥ ||369||
 rūpam kṛtvā vijñābhante saṁvinnāthasya śaktayaḥ |
 etāvaṁ eva devo 'yam iti yady api śakyate ||370||
 na vaktum aprameyatvā cidrūpaṣya maheśitū |
 prabodhapañcadaśikāmadhye tādrī mayā sphuṭam ||371||
 uktaṁ mitaparakāśatvaṁ jādasya kila lakṣaṇam |
 jādād vilakṣaṇo bodho yato na parimīyate ||372||
 tathāpi svayam etādrī devo mānavivarjitaḥ |
 nāpavānīryayogena kīrtamānam caricāram ||373||
 īśatapurūṣajātair udbhūtair udbubhūṣubhiḥ |
 evaṁ śābhīr ekena trikeṇa dvyaṁmakais tribhiḥ ||374||
 jāyate śivabhedānām daśānām vividhā sthitiḥ |
 ata eva vicitrābhyah saṁvidbhyo miśratāvaśāt ||375||
 citrāṇy atra śivākhye 'pi bhedaññānāni tenire |
 yadā trayāṇām vaktṛāṇām vāmadakṣiṇasamgatiḥ ||376||
 tadā pratyekasaktitvaṁ bhaviṣyadbhavādubbhavaḥ |
 saṇṇām tritve rudrabhedas tenāṣṭādaśadhā sthitiḥ ||377||
 ekaikaṁ pañcavaktṛam ca vaktṛam yasmāt pragīyate |
 ātmābhinnamasya tato bhedaḥ asaṁkhyatā ||378||
 pūrīditayathāsvasvajñānakarmavicitritāḥ |
 nirṇīyante yatas teṣu tena no punaruktaḥ ||379||
 anyānya eva bodho hi samācārah kriyākramah |
 ātmābhinnam prōktāḥ sarvāḥ tū śivadhāmagah ||380||
 yathā jalakāṇaḥ sarve viśrāmyanti mahāmbudhau |
 tathā jñānakriyāḥ sarvāḥ saṁvitsindhau maheśvare ||381||

These same powers of the Lord of consciousness unfold by taking on the forms starting with Śaśīśiva and ending with Brahmā. (369ed–370ab)

Even though it is impossible to say that this God has a certain extent, because he, being the great Lord whose form is consciousness [itself], is not perceivable, – as I have clearly stated in my *Prabodhapañcadaśikā*: “It is said (*kila*) that the characteristic of matter lies in the fact that its light is limited. Knowledge is different from matter, for it cannot be delimited” – nevertheless this God, who is free from the means of “measurement” [i.e. knowledge], makes himself into [the world of] moving and immovable [beings] through his own autonomy. (370cd–373)

The manifold existence of the ten Śiva divisions [of the Śaiva Śāstra] comes into existence from Īśāna, Tatpuruṣa and Sadyojāta (*ajāta*) by taking them singly, [either] emerged or about to emerge,⁶⁴ as six, as one group of three, and as three pairs. (374–375ab)

It is therefore through the blending of various states of consciousness⁶⁵ [peculiar to specific faces] that cognitions of duality are created in this (*atra*) [division] called Śiva. (375cd–376ab)

When these three faces are combined with the left [Vāmadeva] and the right one [Aghora], then each of them has the potentiality to appear in future, to appear in present or to have appeared (?), and there are therefore three [states] in each of these six. The division of Rudra is therefore eighteen-fold. (376cd–377)

Since it is taught that each face itself consists of five faces, the tenfold and eighteen-fold divisions⁶⁶ are therefore innumerable through [further] divisions. (378)

As these [faces] have been described above as diverse through their own respective cognitions and actions, there is therefore no repetition in them. (379)

For in each of them (*tatra tatra*) a different (*anyānya*) knowledge [i.e. doctrine], prescribed religious conduct and ritual procedure is taught, but each of them leads to the light of Śiva. (380)

Just as every single drop of water [loses its individuality] in the ocean, likewise all cognitions and activities come to rest in Śiva, who is the ocean of consciousness. (381)

369d brāhman: brāhmas J₁. 370c etāvaṁ: etāvad K. 371c daśikā: daśikā J₁. 372d yato: tato J₁. 373b devo mānavi: drgdevo māna J₁. 374–375ab quoted in TĀV 1.18 (p. 37). 374c ekakāiḥ: ekaikaḥ K. 374d trikeṇa: trikena K, trilena J. 374d dvyaṁmakais: adhyātmikais J₂ K, adhyātmakais J₁. 375a jāyate: tad itih in TĀV 1.18. 375a āva: tati J₂ K. 375b vividhā: abhavat in TĀV 1.18 with ubhavi as J₂. 375d miśratā: miśritā J₂. 376b bheda: bhede J₂. 376cd quoted in TĀV 1.18. 378ab ca vaktṛam: om K. 378c bhinnasya: bhedasya TĀV 1.18, bhinnasya J₁. 378d bhedaḥ: bhaidar (misprint) K_{ed}, bhedeḥ TĀV 1.18. 379a yathāśva: yathā J₁. 379d no punaruktaḥ (conj.): nāpunaruktaḥ K_{ed} J₂. 381b viśrāmyanti: viśrāmyanti J₁. 381c sarvāḥ: sarvā J₁. 381d maheśvare: maheśvari J₂.

64 Lit.: “wishing to emerge”.

65 Lit.: “From the various states of consciousness through blending...”

66 Lit.: “that which is divided into ten and eighteen.”

mitam api jalam bhūmau sūryāṃsubhīḥ kila pīyate
 tad api ca punar vṛṣṭīdvārāḥ prayāti mahānāvam |
 jagati nikhilam jñānam karma sphuṭam kim api svayam
 kim api ca parāṇi pāramparīye chivārṇasi majjati ||382||
 yac cānte dakṣiṇe hārḍam līṅgam hṛt paramam matam |
 tad apy antahkṛtāśeṣasṛṣṭābhāvasunirbharam ||383||
 bheda bhāvaka māyīyate jomśagranaṇā ca tat |
~~saṃhāra~~ saṃhāra katvena kṣṇam timirarūpadhṛt ||384||
 vijñānaśāstre kathitam ata eva maheśinā |
 līnam mūrdhni viyat sarvam ityādi timiram vibhoḥ ||385||
 evam eva durnisāyāni kṣṇapaksūgame cīram |
~~śivāy~~ śivāy bhāvanam rūpam bhūvayudbhīr durābhidam ||386||
 uktam ca yatra svar duḥkham tamo vādvayasamvṛte |
 nādvayakarmasam bhāndah pātatanṛyādi darsanāt ||387||
 tad atra timirākāre bhairavīye vapuṣy alam |
~~antarmāya~~ antarmāya bhāu yavad vaktracatuṣṭayam ||388||
 udbubhūṣu tathodbhūtam tirodhitsu tirohitam |
 tato yugapad evaitad bhidā ṣoḍaśakātmakam ||389||
 dakṣe vaisargike hārde svatanṛe ca śive viśat |
~~astāṣṭakātmakam~~ uktam yugapad bhairavābhidham ||390||

382c svayam: *svayam* J₁. 383a-d quoted in TĀV ad 1.18 (p.41). 383a dakṣiṇe: *dakṣiṇam* TĀV 1.18. 383b līṅgam hṛt: *līṅgaḥ* J₁. 383cd quoted in Śivopādhyāya's *Vijñānabhairavavivṛti* 85. 383d sṛṣṭa: *spṛṣṭa* TĀV 1.18 (emended to *spṛṣṭa* in the edition of the TĀV *Vijñānabhairavavivṛti* 85, sṛṣṭi J₂ K, *spṛṣṭa*). 384a-d quoted in TĀV ad 1.18 (p.41) with lines inverted, in *Vijñānabhairavavivṛti* 85 and TĀV 1.3 in the sequence given here. 384b granaṇā ca tat: *granaṇām* TĀV 1.18. 384c saṃhāra katvena: *saṃhāra katva* ca TĀV 1.18. 385d ityādi timiram: printed continuously in K_{ed}. 386a durnisāyāni: *antarmāyāni* J₁. 386b cīram: *cīram* J₁. 386d durābhidam: *surābhidam* J₂. 387a svar: *sva* J₁. 387b vā dvayasamvṛte: *nādvayasamvṛte* J₂. 387c saṃbandhah: *saṃbandha* J₂. 387d pātatanṛya: *pātatanṛya* J₂. 388-390 quoted in TĀV 1.18 (p.41). 388c antarmāya: *bhāu*: *antarmāyāni* TĀV 1.18. 389a udbubhūṣu: *udbhūṣa* J₁. 389b tirodhitsu: *tirodhitsu* J₂. 389c tato (J₂ K): *itām* K_{ed} TĀV 1.18. 389d bhidā: *bhidā* TĀV 1.18. 389d ātmakam: *ātmikam* J₂. 390a dakṣe: *dakṣa* J₁. 390b ca (K_{ed} J₂): *ita* J₁ TĀV 1.18. 390c astāṣṭakātmakam śāstram (J₂ K_{ed} and ms. acc. TĀV 1.18, p.41): *astāṣṭakātmā tucchāstram* TĀV 1.18 (main text).

Even a small amount of water on the ground is invariably (*kila*) drunk up by the rays of the sun, and through rain flows again into the ocean. [In the same way] all knowledge and action in this world merges, either directly on its own, or gradually through other [stages], into the ocean of Śiva. (382)

That which is inside, in the southern [stream], is [Śiva's] symbol (*līṅga*) in the heart, which is called supreme heart. It is replete with all created things it has internalized. And because it devours the particles of light that belong to *māyā* and foster duality, it is, as it destroys everything, dark and has black colour. (383-384)

For this reason Śiva has described the darkness of the pervading Lord with these words in the *Vijñānaśāstra*: "All space which rests in the heart (*mūrdhni*) [one should contemplate as Bhairava]". (385)

"In the same way he may for a long time, in a dark night, when the dark half of the month approaches, contemplate the form of Bhairava which is difficult to pierce (?) by contemplators." (386)

And it is taught that in [this reality] in which there is [empty] space, suffering or darkness, there is – once it is filled with non-duality – no connection with ignorance or *karma*, if one sees that [these phenomena] depend on [opposites] etc. (387)

When (*yāvad*) thereafter (*tad*) the four faces⁶⁷ appear as completely dissolved in the form of Bhairava who appears as black, then [these four faces appear] simultaneously as divided into [four stages, namely] about to emerge, emerged, about to disappear, and disappeared, and thus becomes sixteen-fold. (388-389)

Entering into the [four forms of] Śiva, the southern (*dakṣa*), the emissive, the heart and the autonomous, this Śāstra is called Bhairava[śāstra] and becomes simultaneously sixty-fourfold. (390)

⁶⁷ That is, the five minus Aghora.

ittham tantram rudraśivabhairavākhyam sthitam tridhā |
 vastuto hi nīdhanīcyam itthamasatā viñmābhatē ||391||
 bhedenā bhedaḥbhedenā pūrṇenābhedasandhinā |
 tathā ca mukhyāḥ sāmāhāryas tatra icchādisaktyaḥ ||392||
 tatraiva tu prapañcena pañcaśaktyādiyojanam |
 ittham madhye vibhinnam tat trikam eva param tathā ||393||
 Śāstram āsmadgurugṛhe sampradāyakramāt sthitam |
 ata eva hi naikatyaḍ vāmadakṣiṇaśāstrayoh ||394||
 ābhāra pūrnādhārapūrnā kaulika praviñmābhatē |
 tathā 'pi sampradāyābhāyopadhinumbharah ||395||
 bhairavaḥ paramārthodyadravabṛmhitavṛtikah |
 nāmaśāstrakṣaṇa tatra śaktitrayam kramāt |
 aparādīparākṛāntam krodhikṛtyavatiṣṭhate ||396||
 tad vibhāvayati bhedaḥvibhāgam
 tatsphuṭatvakṛd atho tam anantam |
 saṅgrasiṣṇu pūrnasvācārūpsam
 vastutas trisira eva nīrāhuḥ ||397||
 sādhyavāmadādānyāni tantrāṇi ca kulāni ca |
 rājāṇy amuṣyāṇi dhīnyāṇi bhedaśampkocāhānaye ||398||
 paraprakāśaviśayas trikārthas taidham āsthitaḥ |
 sa tatra pūrnasena jñānacandrakhyayoditaḥ ||399||

391ab-392ab quoted in TĀV 1.18 (p.45) and TĀV 1.230. 391a ittham tantram: tantram
 TĀV 1.18. 391b sthitam: idam TĀV 1.18 (p.45). 392b pūrṇenābhedasandhinā J.
 K. tathā vibhādasandhinā K_{ed}. tathāivābhedaḥbhāginā TĀV 1.18. 393cd-394ab quoted
 in TĀV 1.18 (p.46). 393a tu: om J₁. 393d param: tathā K TĀV 1.18. 394c dū
 in dhāra J₁. 395cd-396cf quoted in TĀV 1.18 (p.46). 395d su: su TĀV 1.18
 variant of ms. dūa, vi J₂. 396b udyadrava: udyaddava TĀV 1.18 (misprint?)
 sādhyadāra TĀV 1.18 (variant of ms. kha). 396b vṛtikah: śaktikah K TĀV
 1.18. 396c aparādīparākṛāntam (TĀV 1.18): aparādīparākṛāntam Ms. Lā in TĀV
 1.18. 396d śaktitrayam K_{ed} J₁. 396f krodhikṛtyavatiṣṭhate: krodhikṛtya trikam sthitam TĀV
 1.18. 397a vibhāvayati: vibhāvayatu J₂. vibhāvayitu J₁. 397b atho tam: atha tam J.
 397c saṅgrasiṣṇu: sādgrasiṣṇu J₂. 398ab quoted in TĀV 1.18 (p.46).
 398c amuṣyāṇi J₁. amuṣyā K_{ed}. 399a viśayas: vapuṣas J.

Thus a threefold Tantra exists which is called Rudra, Śiva and Bhairava. For
 in fact the reality of knowledge unfolds threefold, through duality, duality-cum-
 nonduality and full union with non-duality. And thus the main powers of Śiva
 are three, [namely] volition[, cognition] and [action]. (391–392)

But among [these powers] a conjunction with five powers etc. [takes place]
 by extension (*prapañcena*). Being internally variegated (*vibhinnam*) in this
 way this trinity (*trikam*) [of powers] is the supreme [, and] such a Śāstra resides
 in the house of my Guru in an unbroken tradition. (393–394ab)

Therefore, because of its proximity to the Śāstras of the Vāma and Dakṣiṇa,
 the stream on the highest limit (*prāntadharā*) unfolds as the Kaula. (394cd–
 395ab)

Thereafter, as Bhairava is completely filled with the limitations of the objects
 he has resorbed and is nourished by the sound that emerges from the highest
 reality, he embraces the three powers Aparā, Parāparā and Parā in the [three
 streams] Śāna, Vāmadāya and Agliona respectively. (395cd–396)

So he unfolds the division of duality,

he is the one who makes it manifest,

then wishes to devour this endless manifested form of Śiva.

In reality he is taught to be only three-headed. (397)

The Tantras of the upper [i.e. the Siddhānta-Tantras], of the left (*vāma*) and
 the right [stream], as well as the Kulās are centred in this [highest] stream so
 that they loose the contraction through duality. (398)

Having become threefold, this doctrine of the Trika (*trikārtha*), which deals
 with the highest light, is taught by Śiva [in MVT 1.1] with the word "moon of
 knowledge". (399)

Part 3

Commentary

Section 1

Introductory Verses 1–13

verse 1

Prefixed to the introductory part of the work is a verse that appears in the same position in other works of Abhinavagupta, like *Tantrāloka*, *Tantrasāra* and *Parātriṣṭikāvivaraṇa*.¹ In the *Tantrāloka* Jayaratha provides us with an elaborate explanation of this verse. In the first level of interpretation he gives a Kula/Krama interpretation: the “five faces” are, for instance, interpreted as the standard set of powers, namely ‘consciousness, bliss, volition, cognition and action’² as well as the five streams (*pañcavāha*) of the Krama.³ The main point of the verse is its second level of meaning, which contains an allusion to Abhinavagupta’s parents Vimalā and Narasimhagupta (*pañcamukha* = *simha*) and to his being born from a union of the two.⁴

The next seven verses are devoted to the author’s *gurus*, that is his teachers in philosophy and religion, and his father. Verses 9 and 10 would probably be termed ‘proclamation of one’s own capability and authority for writing the work’ by a traditional commentator.⁵ Then the repeated request of two pupils is given as the immediate cause for writing the work and the form of the work is justified.

At the end of the introduction we find another benedictory stanza that foreshadows the main idea of the first verse of the Tantra to be expounded and here

¹ The concluding verse 4 of the *Gūṛthasamgraha* which is identical with concluding verse 5 of the *Parātriṣṭikālaghuvṛtti* (*abhinavarūpā śaktis tadgupto yo mahesvaro devaḥ | tad-ubhayayāmalarūpam abhinavaguptaṃ śivaṃ vande ||*), might be considered as an earlier version.

² *pañcabhīḥ cidānandeechājñānakriyātmabhīḥ mukhaiḥ*, TĀV 1.1 (p. 7).

³ *pañcānām vānesyādīvāhasaktinām mukhaiḥ*, TĀV 1.1 (p. 11). See below, 46–47.

⁴ I may be brief here, as an extensive commentary on this verse will appear in SANDERSON (1996). For the *nirvacana* of Bhairava to which the *bharata* alludes, see SANDERSON (1995), p. 62–63.

⁵ *sāmarthyā* and *adhikāra*. See Jayaratha’s introduction to TĀ 1.15–16, where verse 15 is the ‘commitment’ to write a certain work (*pratijñā*) and 16 the announcement by the author of his ability to do so.

again a polysemic reference to the author's name is made. This pronounced tendency of Abhinavagupta not to hide in anonymity – most evident in the biographical passage in TĀ 37 – is helpful to the historian and unusual for an Indian author.

In the *Vārtika* the insertion of the word *abhinavagupta* in both benedictory stanzas (1 and 13) might be no more than the known practice to “mark” or “stamp” (*añkayati*) a work with the author's name – a poetical signature that would be more safely transmitted with the text than a colophon.⁶ The sheer quantity of self-references in his works might be seen by some as an expression of a remarkable historical consciousness of the Kashmirian intelligentsia, evident in works like the *Rājataranīṅī*, but this is not the whole truth.⁷ In the case of Abhinavagupta we have to take into account the religious self-consciousness that expresses itself in statements like the following: “For this reason, whoever studies this Śāstra composed by us, in order to gain an intuitive knowledge of consciousness, becomes a teacher. This is no boasting, but the truth.”⁸ And elsewhere: “An intelligent person who always studies these thirty-seven chapters [that make up the *Tantrāloka*] becomes Bhairava incarnate.”⁹

The doctrinal point behind the rhetoric of one's own self being Śiva is obvious in a non-dualistic system and can be found already in the work of Abhinavagupta's predecessor in the Pratyabhijñā school, Somānanda.¹⁰ Seen in the light of the notion that Śiva has to act through the *guru* in Tantric initiation, their identification is – for dualists and non-dualists alike – also part of religious practice: the teacher grants liberation by being the medium for Śiva's power of grace, be it through the unification of the soul of the disciple with Śiva in the

process of initiation, or – in the systems where liberation in life is the main aim – through a direct enlightening influence.¹¹ From this perspective the identification of the *guru* with Śiva is an integral part of the religious structure, but mainly on the part of the disciple;¹² a teacher hinting at his identity with Śiva without veiling his personal identity and thereby filling the role of the *guru* is always on the border of overstepping the rules of decency in writing and betrays a strong self-consciousness. We can discern a different attitude in Abhinava's teacher Utpaladeva, who starts his *Īśvarapratyabhijñānākārikā*s by speaking modestly of himself as being a servant of Śiva. In his *Vimarśinī* thereon Abhinava, however, invests the passage with a different flavour: “With the words ‘the state of being his servant’ he expresses that a great fruit¹³ accrues from this exposition of the recognition of god. A servant is [etymologically] one to whom everything is given by his master as he likes. This state [of being a servant] means that [Utpala] is a worthy recipient of the autonomy that is the highest Lord.”¹⁴ That Utpaladeva was actually trying to be modest while declaring his ability to compose this work is clear from his own *vṛtti* on the verse, where he speaks of being “ashamed of [his] solitary success” (*ekākisampadā lajjamānaḥ*).¹⁵

verses 2–4

The three verses are devoted to Saṃbhunātha, the author's teacher in the Trika.¹⁶ At least in the works that deal with this system, i.e. all commentaries on the MVT, he is the teacher par excellence (see 394ab) and simply called “my teacher”.

In a fashion typical of the *dhvani* school the comparisons and identifications envisaged in the verse are only outlined and the reader is supposed to fill in the missing parts, as for instance the identification of the teacher's knowledge

⁶ TĀ 4.278 and 37.85, being at the end of chapters, could be interpreted in this line. Kāvya on *Devīśataka* 101 (ed. Kāvyamālā 9) uses the word *añkaśloka*.

⁷ The *Rājataranīṅī* for instance is as much a historical work as a Kāvya. See K'LYER's discussion of Kalhana's introductory verses. KÖLVER (1971), p. 113f.

⁸ Literally: “For true things do not deceive”. *Itaḥ prātibhasamvītyai śāstram asmatkāraḥ idam yo 'bhyasyet sa gurur naiva vastvārthā hi vidāmbakāḥ* || TĀ 13.160. The commentator Jayaratha introduces this passage with a question that suggests itself in a culture, where the author's anonymity is highly respected: “Is it not a great deception [perhaps, ‘misleading’] to praise one's own work in this way? In reply to this he says: ‘For true things do not deceive’”. *namo mahatvāyāṁ vidāmbanāyat svayam eva svakṛtīm praty eva pramāṇam*

nāma ity āśāṅkyoktaṁ naiva vastvārthā hi vidāmbakā itī

⁹ *iti saptādhikam eṇam triṁśataṁ yāḥ sadā budhaḥ | āhnikāṇāṁ samabhyasyat sa bhairava bhavet* || TĀ 1.284cd–285ab. The number thirty-seven plays on the number *tattvas*, see commentary on 99.

¹⁰ See Utpaladeva's explanation of *Śivadr̥ṣṭi* 1.1 in his commentary: “We, whose self is Śiva, bow down to the highest Lord.” *vayaṁ śivātmanāḥ paramaśivāyāṁ namaskarāṁ arthakāḥ*.

¹¹ See for instance the role of the *guru* in *anupāya* and *saṃbhavopāya*, and *Śivasūtravimarśinī* on 2.6 (*gurur upāyaḥ*).

¹² Compare *Svacchandatantradr̥ṣṭya* 1.45ab (vol. 1, p. 40), where Kṣemarāja calls his teacher the “manifestation of the highest Bhairava” (*parabhairavasphāra*).

¹³ The phrase echoes *mahāphalavāṁ taddāsyam*, which is probably from Utpaladeva's lost *Ṭika*. Cf. *IPV* vol. 1, p. 21.

¹⁴ *tasya dāsyam ity anena tatpratyabhijñānopapadanasya mahāphalavāṁ āśirvayati | divāte āśvati yūmāna saryam yāḥ bhāṇāḥ itī dāśaḥ, tasya bhāva ity anena paramaśivādr̥ṣṭya-svāntaryapātrāt uktaḥ* | *IPVV* vol. 1, p. 14.

¹⁵ Cf. TORELLA (1994a), p. 1 and 85. The same phrase is adopted by the commentator Padmapāda on the first verse of the *Prapñicāśāra* and applied to the Śaṅkara, who is supposed to have written this work.

¹⁶ For Abhinavagupta's gurus, cf. SANDERSON (1996).

with the sun (*bodhāditya*). This can only be known from the fact that 'loam' (*ambhoja*) and not the night-blossoming water-lily is used here. A reference to the moon is saved for a later occasion (cf. 7).

The clues that lead one to the next comparison are even less clear. Although it would make perfect sense to translate *arthaughāḥ* as "multitudes of doctrines", the use of the words "current" and "stream" points to a comparison of the entirety of knowledge with an ocean,¹⁷ and the ability of these currents to lead to liberation is compared to the cooling effect the water has on the "heat" of *saṃsāra*. The doctrines are "radiating in" these streams, evoking the poetical convention of jewels in oceans or rivers, which produce their glittering. A similar image is used in the *ĪPV*.¹⁸

As we will see, the division of the Śaiva revelation into five streams and the position of the Trika on its top is the main theme of the first "chapter"¹⁹ of the *Vārttika* which is translated here and it is not unlikely that Abhinavagupta wishes to allude to this thesis in the opening verses, especially in connection with his teacher Śaṃbhunātha, who seems to be the source for this peculiar interpretation of *ṣaḍardha*. The translation of the compound in 3a, which rests on this assumption is, however, tentative and I am well aware that it might be an overinterpretation; for *ṣaḍ* has to be read twice (*kākāṣṣigolakanyāyena*) and a slightly awkward compound be endured. But as will be explained in 164d-165, the word 'half of six' for Trika is used to encapsulate a doctrine, according to which the three parts that constitute the Trika are formed by the "first half" of six streams: the five known to the Siddhānta and the uppermost stream, the one 'above the higher' (*ūrdhvordhva*). Although the expression "first half" is difficult to interpret, it is clear that the highest (*ūrdhvordhva*), the left (*vāma*) and the right stream (*dakṣiṇa*) are meant. For the adherents of this trinity it thus encompasses in some sense the whole Śaiva revelation and could therefore be described as its culmination, its "aim" (*artha*). The word *abhimarsa* is, however, very unspecific; in my explanation it would have to represent the sixth stream. The translation is of course problematic, but I think it is very unlikely that the author would mention the five streams in connection with his teacher

Śaṃbhunātha, who is later quoted as the authority for this peculiar interpretation of *ṣaḍardha*, without hinting at the main thesis. I am aware of the fact that *trikārtha* often means no more than "Trika doctrine", but the straightforward rendering, e.g. "in the Trika with its awareness and the five streams", cannot work, because the Trika is not on the same level as the five *śrotas*, but is conceived as their essence.

Sumati, Śaṃbhunātha's teacher, is the first *guru* of the Trika known to later authors and this *paramparā* is referred to as 'disciples of Sumati' (TĀ 1.213).²⁰

verse 5

Prof. SANDERSON pointed out to me that *yuktaḥ* is most likely used here in the sense of *abhiyuktaḥ*. The reading *janakaṃ* for *yuktaṃ śrī-* is rejected as the *lectio facilior*. I have kept the spelling *cukhala* as transmitted in all manuscripts of the *Vārttika* as against *cukhula* (see below), because I cannot see any criterion that would establish the correct form.

Commenting on a similar introductory verse in the TĀ, Jayaratha gives a more formal explanation for the fact that Abhinavagupta not only included his father in the list of *gurus*, but placed him in the highest position: "It is said [in *Manusmṛiti* 2.145ab] that 'a master (*ācārya*) is ten times more [venerable] than a teacher, the father a hundred times more than the teacher [...]' ..."²¹

Pādas c and d could be interpreted in several ways; firstly the forming influence (*saṃskāra*) of his father, who was withdrawn from the world, perhaps after the death of his wife, could have created the resolve in Abhinava not to marry, and therefore "remain free from attachment". Secondly, the intellectual educa-

20 Commenting on TĀ 1.213 Jayaratha insists that "those who know the order of this descent [of gurus] place Somadeva between Sumati and Śaṃbhunātha (*śrīśumatīnāthasya śrīsomadevaḥ śiṣyaḥ, tasya śrīśaṃbhunāthaḥ iti hi āyātikramavidhaḥ*) and wishes to interpret all evidence to the contrary as a mere emphasis of the first teacher of the lineage. But it is hard to imagine that authors in a tradition that is defined by their line of teachers would be so careless. SANDERSON has proposed a convincing solution, namely to emend in what seems to be Jayaratha's only textual evidence for the insertion of a Somadeva – i.e. TĀ 37.61d: *śrīśomatāḥ sakalavir kila śaṃbhunāthaḥ* – the word *somatāḥ* to *saumatāḥ*: "a disciple of Sumati!"

21 *śāntam* = *upahvayād dādhicāyānāyānam* | *satam* pūā = *ityadyuktya tasyācāryād api gauravāntikāsmṛteḥ nityam api pitarām āśrītvādamukhena parāṃśrīṣati* – *juhā pāramāṇavaṃśanārasvasastarīhapārāgaḥ* | *sa śrīcukhulako dīṣyād iṣṭam me gurur uttamah* || 12: *cukhulako* iti lokaprasiddham asya nāmāntaram | *gurur uttama* in *uttamavasya* dīṣyagauravāntikāsmṛteḥ eva nāmāntaram, ata eva anyatrāpi [i.e. in MVV] – *gauravāntikāsmṛteḥ janakaṃ cukhulābhidham* – *ityādyuktam*. See BÜHLER (1979) for the controversial interpretation of *Manusmṛiti* 2.145 and 146.

17 Cf. 351d and *Śivajñānamahodadhau* in *Nityādisamgraha*, folio 3^v, line 8.

18 Introductory verse to the Āgamādhikāra:

*am prapya sarvāgamāṃdhūsaṃghaḥ
paramāṇam abhyekīkrāntatām ra |
am manasā dhām śaṃbhuvasatratānta-
ratānāṣṭadham paramāgamābhidham ||*

19 With "chapter" I wish to indicate the first unit of the text (15–399), which deals with the *paramāśrotas*, and not the first Kāṇḍa.

would lead us to the absurd conclusion that the *Śāradātīlaka* was one of the earliest Śrīvidyā works, written by the teacher of Abhinavagupta, but without any trace of the "philosophy of recognition", instead describing Śiva with the aesthetic term *śāradānanda* (1.7).³⁴ Apart from the commentator's wish to link the work to the Kashmirian Pratyabhijñā lineage, we have only a statement from the IPVV that is adduced by RASTOGI in order to prove his theory that Lakṣmaṇagupta composed a "*Śrīśāstra*". But this rests on a misunderstanding. In fact, the line in question, (*Śrīśāstrakṛdghaṭita*lakṣmaṇaguptapādasatyaopadarsitasivādvaṣavādadyatāḥ, IPVV III, p. 406) means: "I [Abhinavagupta] have become proud through the doctrine of identity with Śiva, which has been shown to me by the sincerity of the venerable Lakṣmaṇagupta, who has reached his goal/was united [with Śiva] (*ghaṭita*) by the author of the glorious *Śāstra*", i.e. by Utpaladeva as the author of the IPK!

verses 9–10

The form *āpya* has been noted as irregular by Śaraṇadeva (*Durghatavṛtti*, ed. RASTOGI, vol. 2.2, p. 80ff.), which is more realistic than to explain it as being derived from *ā-āp*.

By assuming an irregular, but by no means infrequent use of *api* in the wrong position (*bhīmakrama*) we arrive at a more convincing interpretation than to translate, for instance: "I hope (*api*) that through him (*yena*) the bee of my mind [...].

Nāda is translated as "doctrine" to make the *śleṣa* clearer; it is – of course – doctrine on the undifferentiated level of speech.

The "intoxication" reappears in a slightly different context in the concluding stanzas of the TĀ, where he takes the reader on a short trip through his intellectual and spiritual life: After having been introduced into the "thicket of word", i.e. grammar, by his father, and after having purified his mind with drops from the ocean of logic, it was during the enjoyment of the intense emotions of poetry that he was seized by an intoxicating devotion to Śiva which came completely by itself. As a consequence he did not "value the way of the world" any more and went to different teachers who are then described.³⁵ This might be taken as the context of the two stanzas under discussion.

the work.

³⁴ To my best knowledge only *cīdananda* ever is used by Abhinavagupta and his predecessors.
³⁵ *patra sa śubhagahane kṛtāsampraveśa tarkāṇavormipṛṣṭatāmālapūṣṭaḥ | sūtra-
 mādārasaśāstragoparī mahāśabhalayā svayamgrahāṇadurmadyā gṛhīṭāḥ | 37.58 | aśa-
 māvalūṣa na lokavartantīm atyagant kām api kevalam punaḥ | tadīyasambhogaśāstram
 paṇḍitānām dāṣṭyaṁ puruṣaṇmasu svayam | 37.59 |*

In the poet's imagination the "bee" goes from one plant to another in search for new taste as soon as it is dissatisfied.³⁶ It is used by Abhinavagupta as a metaphor for the disciple who goes from teacher to teacher to find the highest doctrine, but also in other contexts.³⁷ This attitude is reflected in the permission to go to other *gurus*, if one cannot get full knowledge from the present one.³⁸ Given the doctrinal and social context, this metaphor is not far from describing religious conversion,³⁹ as becomes clear from one passage in the *Tantrāloka*: in a description of the characteristics of a teacher, Abhinavagupta quotes his teacher Śambhunātha, who taught that one ought to adopt only a Guru who is well grounded in knowledge. "[E]very [other] [teacher] one should give up, even if already accepted. For this is taught by Śiva ...".⁴⁰ Jayaratha refers to a rule, which promotes the idea of a disciple who abandons his teacher⁴¹ to introduce the quotation from an unnamed scriptural source that immediately follows in the TĀ: "As a bee searching for fragrance wanders from one flower to the next, a disciple desirous of knowledge should wander from one teacher to the next."⁴² As another predecessor who followed this method, he quotes Kallata, who said: "The sequence of my teachers ranges from Tapanā to Moṭaka."⁴³ Being a disciple of everyone, I am not short in teaching."⁴⁴ And Abhinava adds that he even went to teachers of lower doctrines and indicates that the same is implied in the *Mālinī*, where the sages who come to hear the doctrine were previously

³⁶ Cf. *Śārngadhara*paddhati, Madhukarānyokū 15.

³⁷ For instance in *Tantrāloka* 1.11 (applied to Lakṣmaṇagupta) and *Tantrasāra*, p. 38.

³⁸ In TĀ 13.341 he says that if there is no one person who has complete knowledge, one should take the things one can learn part by part and complete one's insight in this way. Therefore one may take countless *gurus* for the completion of one's own consciousness: *jñāni na pūṇya evaiko yadi hy aṇṣāṇṣīkāramāt | jñānāny ādāya vijñānam kurvātkhaṇḍamāṇḍalam |*

³⁹ When laying down the rules for teaching the Āgama (*vyākhyāna*), Abhinavagupta says that the teacher can explain the Śāstra to his own disciples, to those of others and, as he is full of compassion, also to those of lower systems like Vaiṣṇavas; he might also teach adherents of the lowest doctrines, bearing in mind that the power of Śiva may fall in different ways – and even to unexpected recipients. (TĀ 28.395f)

⁴⁰ *mokṣajñānapurāḥ kuryād guruṃ svabhyastavedanam | anyam tyajet prāptam api tatthā coktaṁ sivena tat | 13.334 |*

⁴¹ This is no doubt to be seen as an *arthavāda*, as Jayaratha himself says that this indicates only the *doṣa* in abandoning one's teacher.

⁴² *amodārīṇa vācīḥ śrīrāgaḥ puṣpāt puṣpātaraṃ vrajet | vijñānārthi tatthā śreṣṭha guror gurvantaṃ vrajet | 13.335 |*

⁴³ The idiom is not known from anywhere else, but probably means: "from A to Z"

⁴⁴ *tapanān moṭakāntam yasya me 'sti gurukramaḥ | tasya me śārasvatsyasya nepanānā-daridrata | 13.344 |* Quoted from the concluding verse of Kallata's *Uṣṇa* on the *Spandakārikā*.

Vaiṣṇavas, then Buddhists [?], Saiddhāntikas etc. and finally became eager to see the "moon of knowledge that is the doctrine of the Trika."⁴⁵

Since the monistic forms of Śaivism were in direct confrontation and competition with the dualistic Śaiva-Siddhāntins, the socio-religious context of this elaborate argumentation, which tries to give support to this form of religious "upward" mobility, is a missionary one.

The metaphor of the bee has also been adopted in *Gurumāthaparāmarśa* 28 to describe Abhinavagupta's teaching:⁴⁶

After being purified [only] by the sound of bathing in the perfume of the river of flower-juice that is the sweet talk about non-duality of the nature of Śiva, even a devotee completely ignorant like me, is made to resound by the bee of speech on the lotus of the mouth of Abhinavaguptanātha: "Śiva, Śiva".

verses 11–12

Abhinavagupta's brother-in-law Karmā, who is also mentioned in PTV, concluding verse 7, as a young person, had died before the completion of the TĀ.⁴⁷

⁴⁵ *śrīpārvaśāstre prastāro munayo nārādādayaḥ ||13.347|| prāḡ vaiṣṇavāḥ sauśānta-
siddhāntādivīdas tatyāḥ | kramāt trikārthavijñānācandrotsukitadrśayaḥ ||13.348 | It is con-
ceivable that the sages mentioned in MVT 1.2–3 could have been imagined as being ad-
herents of Viṣṇu (known from the Purāṇa) and gradually ascended via Siddhānta up to the
Trika, but the reason for them being Buddhists previously is not clear.*

⁴⁶ *madhuramaheśatādavayakathāmākarandadhūm-
parimalamajjanadhyāvanipavīritābhaktajanam |
sīva sīva gādhamādham api māṇ mukharikaroti ||
-janam in pāda b is my conjecture for -janā.*

⁴⁷ TĀ 37.65: *śrīśaurisanyjñānayaḥ kila karmānām yo yauvane viditāśambhavanāstān-
dehauḥ tṛyaṇ prathayaḥ sma janasya satyaṇ yagacyutaṇ prati mahāmūṃkṣyaśau-
tī* "Karmā, the son of Sauri, who as a youth had already experienced the essence of the reality
of God, has by giving up his body shown that the word of the great seer Kṛṣṇa about those
fallen from Yoga is true," RASTOGI's account is slightly confused: "Karmā's young wife
Ambā also grew detached from the worldly affairs and devoted herself exclusively to the
worship of Śiva when her husband died later at an advanced age." (RASTOGI 1987b, p. 23)
For this he quotes verse 77 which mentions that his wife was deprived of her husband at an
early age (*agre vayasi*), *agre* could mean "advanced", but this makes hardly any sense in
the context. On the contrary the verse from the TĀ is an indication that Karmā died early
in the passage from the *Bhagavadgītā* as identified by GNOLI talks of those fallen from Yoga
(*saṃbrahṁṣṭa*). Kṛṣṇa replies to Arjuna's anxious question on the fate of one who is unable
to attain the perfection of Yoga (6.37). The answer is that he is born under good circum-
stances (42) or even in the house of Yogis (43) and is able to attain perfection quickly.

This is further indication that the *Vārtika* predates the TĀ. Mandra, son of a minister, was a friend of Karmā from childhood.⁴⁸

In 11c the reading *vartaye* that I have accepted does not give any other meaning than *kathaye*, but is presumably the *lectio difficilior*.

The passage that describes the author's method, or rather philosophy of interpretation (11cd–12), is involved and the history of my obsolete attempts to interpret this passage is no less complicated.⁴⁹ Abhinavagupta emphasizes that his explanations focus on "sentences" (*vākya*) or statements of a scripture. The reason for this is perhaps the peculiar exegetical principle of the Trika, through which the author constructs a hierarchy of doctrines in a single Tantric text: not the complete text is explained as a unit, but different layers are attributed to levels inside the doctrine, like the *tantraprakriyā*, *kulaparakriyā*, *mata* etc.⁵⁰ A commentator on the *Mālinīvijayottaratantra* therefore has to structure material according to levels of meaning: the chapter on the Kaula rejection of outer ritual cannot be interpreted on the same level as the description of concrete ritual, and is not invalidated by it. The lower level, i.e. the injunction of ritual, is taught, but cancelled on the higher level. This gradationist model is in fact an intelligent way to maintain the internal consistency (*ekavākyatā*) that is demanded for the demonstration of the validity of Āgamas as a whole to the outsider. In the *Vārtika* Abhinavagupta aims at these more esoteric levels of meaning and therefore has to justify the omission of the lower doctrines (*itara*) that are also part of the *Mālinītantra*. The word *vartanam* ("Verfahren", pw) would in this interpretation refer to the different practices taught on these various levels, and is therefore more or less synonymous with [*saṃ*] *ācāra*.

verse 13

There is probably no one translation for the frequent word-game with the author's name and the translation given is just one possible interpretation. In a

our context this means that Karmā, through his enlightenment at an early age, has proved to be a former *yogabhrāṣṭa* who has now quickly obtained (final) liberation. It is also a subtle way of showing respect for his sister's relatives.

⁴⁸ Understood in this way, the compound *radhālamitram* in TĀ 37.66 could be related to the fact that they are often described together: GNOLI's translation ("Amico di questo fanciullo...") is less likely, as he is mentioned as the instigator for writing the *Vārtika* where he must have been even younger.

⁴⁹ For some time I worked on the assumption that 12cd referred directly to *Āśādhivāṣṭa* 4.2.102 *lahadābhyaṣṭaḥ* *śhak*, depending on the *adhikārasūtram*: *tatra sādhuḥ* [4.2.98]. Fortunately Dr. Perī Sarveśvara Śarmā convinced me that *etasmīn sādhu* is not *tatra sādhuḥ*, and that

⁵⁰ See SANDERSON (1997) on the levels of initiation in the Trika. Cf. also PTV, p. 91f.

the MVT is for that the most important text – can explain this structure, because through being part of the highest knowledge, while simultaneously encompassing its lower expressions, it is the essence of the whole revelation.

Section 3

The Nature of Knowledge

verses 15.17ab

Vaibhavam in 15d is adopted as the *lectio difficilior*.

For his conjecture in 16a Prof. SANDERSON has adduced the use of the verb *tan* throughout the *Vārtika*: *tāyante* 49c, *tenire* 161b, *tanvate* 164b, *tanute* II.201c.

Here the main part of the commentary starts by examining the meaning of the “knowledge” mentioned in MVT 1.1 and by introducing some of the key ideas that are discussed later in the work: the identity of the “limitless reality”, i.e. the highest form of Śiva, with the world (15ab); the appearance of diversity without division from the source in the simile of the light and its rays; and the description of consciousness itself (*hṛdayam* = *cid*¹) as an active and creative awareness.²

The whole passage has some similarity with IPK 1.5.13–14, where the nature of “cognition” (*citi*) is described as “*vimarśa*” and with a set of synonyms, and is then summarized as “the heart of the supreme Lord”.

An exegetical etymology for *hṛdaya*, which shows that the heart of Śiva stands for consciousness itself, is given by Abhinava in the *Parātriṃśaikā-vivaraṇa* (p. 61):

“*hṛt* is consciousness, the ultimate foundation of everything, [that is] of [objects] like “blue”, or “joy” and of [limited identities like] “body”, “life force”, “mind” and [emptiness].³ Its “*ayas*” are the various cognitions like those [of material objects] like pots etc. that are held in division by its own autonomy.”⁴

1 *hṛdayam bodhaparīṣāḥ*, see *Mrgendratantṛa*, Vidyāpāda 1.3.11c.

2 For further information on this philosophical position, see TORELLA (1994a), p. 111–127.

3 The series normally includes the *śivapramāṇa*.

4 *śarīraṇa nīlābhūṭe śāhīrīṇānāmāhīrīṇānāṃ ca parāṇa prajānāmāhīrīṇānāṃ samāhīrīṇānāṃ* *hṛt* *śarīraṇa nīlābhūṭe śāhīrīṇānāmāhīrīṇānāṃ ca parāṇa prajānāmāhīrīṇānāṃ samāhīrīṇānāṃ*. The word *hṛt* is

...*hāraṇa* (kramam eva saṃpad), where the plural indicates the plurality of Śāstras is preferable. The *ādi* probably refers to the creation of diverse objects, which appear simultaneously with knowledge.²¹

The construction of *kevalam* in 27d has not been faithfully adhered to; a literal translation would be: "It [the Śāstra], pervaded by the goddess of the [highest] good, is undiminished (*kevalam*) ..."

Synonyms for "light" in the sense of the "light of consciousness", like *prabhā* in 25d, are used to describe the capacity of consciousness to manifest. Being the substrate and content of everything manifest, *prakāśa* can also be translated as "manifestation" in order to emphasize this function.²² Closely related terms are *avabhāsa* and *ābhāsa*, which are often used as synonyms, but also with the connotations of objectified, manifested light.²³ Perhaps this is just a working hypothesis for those who have problems in accepting too many real synonyms.

In order to explain how scripture can be a direct expression of the reality that is the "light of consciousness", or in the words of the Tantra "the rays of the moon of knowledge", Abhinavagupta states in 25cd–26 that there is no real difference between light, knowledge, consciousness and awareness. Also the appearance of objects is only the appearance of consciousness.²⁴

27a contains the main thesis, which we have stated in advance for the sake of clarity, namely that the Śāstras are the direct expression of the "light of consciousness". 27b means that there is no use for further arguments to prove the main thesis; but it also implies that Śāstra as a means of knowledge is more valid than direct perception and inference. This is the far-reaching implication

of Abhinavagupta's position: if the knowledge embodied in Śaiva scripture is the direct expression of the highest form of consciousness/Śiva, it must be not only more valid than other instruments of knowledge, but its scope is also not circumscribed by the individual's contracted consciousness. It may therefore reveal to him things to which he has no access otherwise.²⁵

The doctrine of the four levels of the word (*vāk*), namely "physical" (26) (*vaikharī*), "intermediate" (*madhyamā*), "visionary" (*paśyanī*) and "highest" (*parā*) need not be discussed here. Abhinavagupta describes the increasing duality that appears in speech in terms of a division of the "denoter" and "denoted".²⁶ This model of the creation of Āgama is alluded to in several places (e.g. 400ff) in our text.

28ab identifies the plane on which our author wishes to describe the Śāstra, the *parā vāk*. It also shows that the objection does not apply, because the "real Āgama" exists on the highest level of speech and is not the text of a Tantra.²⁸

verses 28cd–30ab

This is a mottled quotation of ĪPK 1.5.10f. The original reads *svāminas cūtmāsaṃsthaṃ bhāvajatasya bhāsanam | asty eva ... prakāśo 'rthoparakto 'pi sphuṭikaulījñāpamāḥ*.²⁹

The passage quoted here in response to the question in 24cd–25ab is the *locus classicus* for the definition of *vimarśa* and shows that Utpaladeva has already treated the same problem: it is his position that objects appear outside without their nature as consciousness being impaired, that is, the objects remain within the "I" whose real nature is unaffected.³⁰ But – asks Abhinavagupta in

25 *na hi pratyakṣaṃ māyāpramātūḥ sarvatra kramate, anumānam apy evam, tu hi yad yad asti tatra tatra līṅgavyūptyādigrahaṇasaṃbhavaḥ | āgamas tv aparicchinna prakāśatmika-māheśvaravimarśasparamārthaḥ kiṃ na paśyēt*, ĪPV 3.1.1, vol. 2, p. 186. See ĪPV, vol. 3, p. 84; *tataḥ sa eva vimarśa āgama itī ucyate ... parokṣe ca arthe tasya prāmāṇyam*.

26 According to Kṣemarāja the otherwise unattested *vikhara* means "body". See *Sāṃbhavaśikṣā* on verse 4 (p. 4).

27 For a description of the levels of speech the *Paratrimśtikavivaraṇa* is one of the most important sources, cf. PTV, p. 4f: *na hi prathamajñānakāle bhedo 'ra asphurāt, yatra vaicaryavakāraḥ teṣv eva abhedah | madhyamā punas tasya eva vācyaścaśavor bhedam ādarsya 'śmādhānāntaravṇa vimarśavyāpārā, vaikharī tu tadubhaya bhedasphatātāmāyā eva*. See GNOLI (1985).

28 See 800cd: "Āgama is not this collection of texts (*grantha*) in a manuscript" (or: "manuscripts and texts"), *āgamo hi na nāmaṣa pustakagrathasamavāḥ*.

29 The text of the ĪPK and the Vṛti thereon is quoted from TORELLA's excellent edition. Although I have used his interpretations throughout, my translation sometimes differs in order to maintain consistency of style and terminology.

30 *kātrāpātayā ābhāsane 'pi ahaṇtāpātā na trāṇyati*, ĪPV 1.5.10. The text is given as *trāṇy-*

21 *ET alia ... saṃpattī saṃpattitūḥ siddhiḥ tathātvaprakāśaḥ ...* ĪPV 1.1.1, vol. 1, p. 18.
22 Bhāṣaka glosses *prakāśa* with *prākāṭyam*, "manifestedness", *Bhāṣkāri* on ĪPV 1.5.11 vol. 1, p. 242.

23 This would at least explain why the *śivātattva* can be described as ultimately without *ābhāsa*. Cf. ĪPV 3.1.1, vol. II, p. 190: *yattadupadeśabhāvanādiṣu tathābhāvanādiṣu ... avabhāsanam oṣṭi vartatūḥ śivātattvam*.

24 "In this system the persistent existence or non-existence of things without being embedded in consciousness is illogical, for [only] things that are embedded in consciousness can appear. And their nature as appearance is their identity with consciousness. ... *ābhāsaścaśavāntaḥ ... 'ra bhāvanam sūttvam asūttvam vā vyavahāryaḥ ... saṃvādāntarām antareṇa na upapadyate | saṃvidvīśrānti hi bhāvāḥ prakāśamānā ... antaḥ prakāśatmikatā ca eṣāṃ saṃvidabhedā eva | prakāśa eva saṃvidyataḥ* [ĪPV vol. 1 p. 4–5]. Abhinavagupta never shows any trace of modesty, so *īha* [Śāstre] does not indicate a relative position, but simply the beginning of a valid doctrine.

injunction to 1.5.11 – the “awareness of will” mentioned in ĪPK 1.5.10).
 and every *vimarśa* implies differential thought, which, if the first
 were true, would then exist in consciousness without differentia-
 tion. The solution of the Pratyabhijñā is to conceive *vimarśa* as a function of
 the conscious itself and to demonstrate that its potential to become differenti-
 ated exists, as it were, only on the outside.

In respect consciousness is comparable to things which, because of their
 nature, are able to reflect objects, like a crystal, water, a mirror,³¹ but the cru-
 cial difference is that sentience, consisting in an awareness or experience of the
 object, is absent in them.³²

verses 30d–33

The text of 30d in K₁ does not make much sense. The Jammu manuscripts pro-
 vide a better reading for the suspect second *kīṃca*, and the differences between
 J₁ and J₂ in the last three syllables of the first pāda point to a misreading there.
 The conjecture “*amarśa*” accords with the source quoted above, namely U-
 paladeva’s *Vṛtti* on 1.5.11, which connects *pratyavamarśa* with *camaikāra*.³³

For the interpretation of this verse it has to be borne in mind that *amarśa*
 etc. is often joined to its object and describes a specific “awareness”, like the
 “awareness of an insentient object” (*ghaṭavimarśa*), any internal sensation, as
 in the verse under discussion, the outside world (*idaṃ*) in general, or the “I”
 (*aham*).

Taking 31d with 32a does not make good sense. My interpretation
 of *sphuṭa/sphuṭa* as inwardly/outwardly perceptible rests on the wider
 context.³⁴

The source of the quotation in 32d–33 is not known and the interpretation
 remains problematic. For *sādhana* in the sense of *hetu*, see JHALAKIKAR
 (1978), s.v., no. 1.

verses 34–35

The “first emission” had been mentioned in 18d as the highest “face”, i.e. the

natted with the commentary *Bhaskari*, the KSTS reads *antārūpataya*.

That is Abhinava’s interpretation in the *Vimarśinī*: *sphuṭikasullamakarādih*, vol. I, p. 16.
 The source of the interpretation of *sphuṭika*, “crystal”, with *ratna*, “gem”, is metrically
 stated and does not imply a new meaning.

³¹ See TORILLA (1994a), p. 118, for Utpaladeva’s own commentary.

³² See TORILLA (1994a), p. 118, fn. 23.

³³ Cf. ĪPV (1.1), vol. I, p. 18, where *sphuṭatara* is used for describing the appearance of
 the deity: *sphuṭataraḥ bhāvanamantatukhādī*.

ultimate source for the knowledge that becomes the Āgama. Here the author is
 still describing the mechanics of the appearance of the Śāstra in analogy to the
 phenomenon of cognition.

verses 36–37

upādhi is here used in the sense of *upādhi*.

It seems that it is only for the sake of theory that we have to assume reli-
 gious practice (*samācāra*)³⁵ even there. The adjective “extraordinary” empha-
 sizes the same point: whereas in the different layers of the Trika there is either
 injunction or prohibition of certain practices, this “extraordinary” practice is
 not defined by a method and a goal (*upāyopeya*); it is a practice that cannot be
 specified, but is demanded by the structure of the system. Further “down” in
 the creation of the Śāstra the limitations superimposed on the pure expression
 of knowledge will result in specific religious practices, but in analogy to the
 description of an undivided, albeit differentiated reality, the highest Śāstra too
 cannot be free from all forms of religious practice. This is the result of Abhi-
 nava’s notion of a supreme all-inclusive non-duality that is not even devoid of
 duality.

The descent of the Śāstra is accompanied not only by an unavoidable process
 of abridgment, but also by the creation of non-essential doctrines that are then
 rejected in the scriptures of greater “essentiality”, the genre of *Sārasūtras*.³⁶
 Here lies an inconsistency in the system which may explain why the beginning
 of our text is so cautiously abstract. In order to produce non-dualistic Śāstras –
 which are only conceivable as the antithesis of dualistic doctrines (see below)
 – the dualistic scriptures have to be created first. But then the sequence will not
 tally with the present description that starts from the highest reality, in which
 non-duality prevails, to more differentiated levels. For Abhinavagupta this is
 not an issue: the state just described is the higher Trika that is really beyond
 concrete scripture with religious injunction. For the actual definition of the in-
 clusive non-dualism of the Trika he has to wait until the lower levels are created.
 An adherent of the system would certainly deny the charge of inconsistency, as
 he would argue that all levels of reality are simultaneously present and that the
 description of earlier and later does not apply to time, but to ontological planes.
 For the historian this means that this peculiar non-dualism presupposes a fully
 blown, and probably influential Siddhānta.

³⁵ The word is used also in 41c, 290a, 366a.

³⁶ One example of such a scripture is the *Vijñānabhairavatantra*, which rejects as provisional
 the forms of the deity taught in other Trika scriptures. See SANDERSON (1990b), p. 74–6.

verses 42–49

The diversity of Sastras will be explained later as arising through the influence of the five powers, which are identified with Śiva's five faces. Here the word "three" (39d) indicates that we are still in the realm of the Trika.

One problem arises with the introduction of a "vyaktisthāna". On the level of the comparison one could understand *vyakti* as "reflection" in an object like water, but this is not what Abhinavagupta means. In his doctrine there is no external entity, in which the knowledge could be reflected and differentiated; rather the objects are manifested by the same consciousness that is the source of the Sastra. To say that in the course of creation and differentiation knowledge is also differentiated means that these processes occur simultaneously and that there is no influence of the lower on the higher. The use of the word *upādhi* in the next verse seems to contradict this, but the issue is clarified in 200edff.

verses 40–41

The monistic model of creation maintained in this system is expressed here in an allegory: Bhairava is the ocean, his "floods" are the "objects". The continuous upsurge of the ocean is compared to Bhairava being in a state of "increase", which is here synonymous with the "swelling up" (*ucchīnatā*) that has to take place before creation can be "poured out" (*visarga*) and is preceded by volition implied in the desiderative. The word *bṛṃhitaḥ* in 40d prepares the reader for the five *brahman*s mentioned below.

By indicating the possibility of a "slight practice" the author is descending only a little in terms of the hierarchy of cults. The terminology (cf. *visarga*) suggests that we are still dealing with the Kaula.

verses 42–45

in 42a stands for *bhāvāḥ* (40c).

In this passage the transition of Śiva being the proprietor of his power to a state of identification with it is described, and this marks the Kaula form of worship. The identification of this emission with "enjoyment" (*bhoga*) in 44 underlines this.³⁷

In Abhinavagupta's Trika the "kula method" (*kulaprakriyā*) is a higher and more effective level above the ordinary "tantra method",³⁸ and is reserved for

the specially qualified. This "secret" method (*rahasyavidhi*)³⁹ aims at perceiving all things as essentially a manifestation of Śiva's power and at shedding all inhibitions (*saṅkā*)⁴⁰ produced by birth in a particular social position (*jāti*) etc. The way to this freedom lies in transgressive practices like drinking alcohol,⁴¹ or whatever one thinks fitting.⁴²

I cannot quote a definition of the "practice of consciousness" that is mentioned in 45a, but it is used here to describe what is otherwise called *advaita*- and *vāmācāra*: "For the Trika this distinction between dualism and nondualism was also reflected in ritual and observance. The religious practice of the Siddhānta was dualistic (*dvaitācāraḥ*) in the sense that it accepted the orthodox (Vedic) distinctions between the pure and the impure and remained strictly within the boundaries of the former. The Trika, by contrast, advocated the practice of nonduality (*advaitācāraḥ*) in as much as its rituals involved contact with impure persons and/or substances. [...] this orthopraxy and heteropraxy are characterized in our sources as right (*dakṣiṇa*-) and left (*vāma*-) respectively, where right is that which agrees with orthodox norms and left that which goes against them [...]"⁴³

verses 46–47

From TĀ 27.6 we know that the passage is quoted from the *Sarvajñānottaratantra*,⁴⁴ which survives in a fragmentary old Nepalese as well as in south-Indian manuscripts.⁴⁵ The quotation refers to the Kaula worship, where Śiva

³⁹ Described in TĀ 29, which is based on MVT, chapter 11.

⁴⁰ Cf. *Tantriloka* 29.5: *jātaivreni samastam bhāvajānam paśyatyā dvivastavānāṁsamūhavya āśeṣaḥ tadā hi yā yā jātī* and Jayaratha's gloss: *tathāivreni śivasaktiśphāravatirivā*.

⁴¹ This is in conscious transgression of the rules of purity. See SANDERSON (1995), p. 80, for the legal implications.

⁴² TĀ 29.6ff. This seems to be an already spiritualized interpretation of the more legalistic injunctions to drink alcohol at every *yāga*. For the quotations adduced by Jayaratha on *Tantriloka* 29.11–13 betray a different spirit: the drinking of alcohol is a *vidhi*, on the transgression of which expiation is necessary. It is only in emergency (*āpad*) that a more infrequent use of alcohol can be justified, at parva-days or once a month, but after one month without alcohol one becomes an ordinary being (*paśu*). We can conclude that the adherents of the Kula were not libertines, but in some respect guided by the same principles as are the adherents of the Vedic religion: their socio-religious position seems to have been invariably connected with a certain practice (*ācāra*), the non-observance of which must eventually lead to a loss of this status.

⁴³ SANDERSON (1995), p. 17f.

⁴⁴ See GNOLI (1972), p. 889, for other quotations of this text in the TĀ.

⁴⁵ See SANDERSON (1992), p. 291. Dominic GOODALL has kindly supplied me with the numbers of the transcript and manuscripts in the École Française d'Extrême Orient. Pencil-

³⁷ Cf. MVT 19.100–101: *bhaktvā yathēpsitān bhogān yāty ante paramam padam | in maṇḍalāḥ kaulāḥ kaulikaḥ vidhau uttamah ||100|| yoginām sarvasiddhivartam kulaprakriyā ||101||*

³⁸ Cf. SANDERSON (1996), p. 2.

is surrounded by a group of eight "mothers".⁴⁶

In this context we cannot ignore the problematic passage in the PTV, where Nandinagupta says that the "goddesses of the senses" (*kāraṇadevatā*), which are like rays emanating from the sun of Siva,⁴⁷ "are described in the scriptures of the Mātā etc. as the retinue of Lord Bhairava."⁴⁸

Immediately preceding this section is a description of another pantheon of five deities that is derived from the Krama: *khecārī*, *gocārī*, *dikcārī* and *bhūcārī*, which are emanations of *vyomeśvarī*.⁴⁹ Abhinava's treatment is, however, anomalous, because he has to adapt the terminology to the verse of the Tantra he is commenting upon. In his commentary *khecārī* is the highest, of which all others, i.e. *vyomacārī*, *gocārī*, *dikcārī*, and *bhūcārī*, are emanations.⁵⁰ Provided that we accept the *Paryantapañcāśikā* as a work of Abhinavagupta,⁵¹ the following verse from this work would prove that he also accepted the ordinary sequence: "Plunging into the great lake, into the consciousness of the self that is *vyomeśvarī*, who is full of the four *vāhas*, i.e. the streams of *khecārī* etc., one should submerge the insentient world."⁵²

What is remarkable in this section of the PTV is that there seems to be a conflation of two pantheons: some of the statements and quotations point to the series of eight mothers,⁵³ others to the Krama deities already mentioned. I suppose that the ambiguity is deliberately not resolved to suggest that, although the Krama deities are mentioned, our author did not want to follow the Śākta Krama with a purely female pantheon, but integrated it into the Kaula or Mātā with Śiva at the centre. He does so by showing structural similarities rather than

by trying to connect unequal numbers: the set of Krama deities are described on a psychological level as personifications of deluding states of mind like "lust", "anger" etc.⁵⁴ This "inequality" of the states of mind is *samsāra* and therefore nothing but an ignorance of reality. The Kaula set of deities can be described in very similar terms, their activity binds the soul even closer to *samsāra* as long as their true nature remains unrecognized; if recognized, they grant liberation in life.⁵⁵

The same passage from the *Sarvajñānottara* is quoted in TĀ 27.6 in a different context,⁴⁰ but pointing to a similar interpretation. There the use of mantras from the "higher" scriptures in the installation of outer idols is forbidden, because these mantras can only grant perfection (*siddhi*), if they are used secretly and internally; outside they might be even dangerous. This is explained by Śiva's lust for enjoyment and by alluding to the negative consequences for the worshipper, who fails to comply with it.⁴¹ The same quotation from the *Sarvajñānottara* is then adduced as a scriptural support. Here the desire for enjoyment, which is more readily connected with ferocious deities,⁴² is projected onto Śiva. In the *Vārtika* the quotation has been adduced for similar reasons: the concept of enjoyment as a source of liberation, which was mentioned in 45, is explained in an admittedly oblique way through the quotation: if the desire of the deities is gratified through enjoyment, they grant perfection, or liberation.⁴³

54. *saiva khecarī kāmakrodhādirūpatayā vaisamvena lakṣvate* | PTV, p.40.

⁵⁵ *aparijñātasvaripās ... śaṃsārīkapāśvapaśūbhāvādayāniyaḥ | ... jñātasvaripās tā evok-
tayukṣvā jīvanmuktatāpradāyiniyaḥ |* PTV, p. 43f. This might have been the inspiration for
Pratyajñānīyāgāyana, Sūtra 12 and 13, which also connects both pantheons. The proximity
of both sets of deities is also indicated in the anonymous quotation in TĀV on 29.16.

⁵⁶ *uktam jñānottarāyaṃ ca tad etat parameśinā | śivo yāgapriyo yasmād viśeṣān mātṛmadhyagah ||*

57 Cf. TĀ 27.4–5.

38 They are described as "desiring to devour" (Lit.: "lick") (*lelihāna* glossed as *bhoktum ekāgra* by Sivopādīyaka, see below), for instance in *Mahāyānaprakāśa* (TSS) 7.142: *na³⁹ pi vāsanāripurayaṣṭakavilāpanā⁴⁰ mahāvīṣāyāripurāpā⁴¹ lelihanīti kathyate ||*. The word occurs in *Vijñānabhairavatantra* 77b, interestingly in a metrically wrong passage (*bha- vipūla* without a preceding *ra*) and is, together with *reliṇāḥa* attested as a name of Śrī. Haricandra Isaacson informs me that *reliṇāḥa*, which is known to the dictionaries only from lexicography, actually occurs in the *Ur-Skandapurāṇa* (14.19c) being edited at present by ADRIANSEN, BAKKER and ISAACSON.

59 We can distinguish many aspects of this structure, a ritual one ("outside" deities are gratified by forbidden substances), a gnostic one (their nature is recognized), and one of internal ritual (inner experiences *are* the offering) which forms the bridge between the other two.

1334, 83, 985, 496, 760 (Sarovajñānottara); RE 108716 (Sarovajñānottara, Jñānottara, Sarovajñānottaravṛtti of Aghorasiṃha.

Indra, Mahesvari, Kaumari, Vaisnavi, Vārāhi, Indrāṇi and Cāmunda. Cf. TĀ 8.24cd-242

śāstra = *śāstratirupāh*, PTV p. 42.

16. [Gramadevata] uktā matādisāstreṣu bhagavadbhairavabhaṭṭārakaparivāra-

20. See *Mahābhārata* prakāśa 3.117: *prathamapratibhārūpā vyomeśī sevam ucyate*, *khearsa*...

At *vyoma* and *tha* can be used as synonyms the reversal is not too problematic.

The editor RAGHAVAN does not question the attribution on the strong *probability*, but the work bears no formal imprint of our author such as an allusion to a *signature*. The work might not weigh much for a small weight.

the mention of his name and the like. This might not weigh much in the case of an author who even dated *Stotras*, some suspicion is appropriate.

⁸² See e.g. *śāstra-samuccaya-vivaraṇīya mahābhārata* | vyomaśvarim ātmacintī prakāśaḥ.

The passage quoted above mentioning Śiva's *parivārah* and the quotation from the

⁹⁰ The passage quoted above mentioning Śiva's presence
appears in *The Bhagavad Gita*, p. 43.

verses 48–49)

I took the construction *-vijoṣṇe ... upāśrite* as a dual. The other possibility would be the locative of a *samāhāra-dvandva*.

The two verses sum up the creation of the Śāstra in order to answer the question: *How is knowledge created?* As the differentiation inside consciousness becomes more complex, the expression of knowledge is objectified as the Śāstra and descends finally to the lowest level of human speech. Thus knowledge is reduced to differentiated doctrine that eventually crystalizes in a text. The formulation of this process sounds rather complicated and the reason for this is probably an interpretational inconsistency: in order to maintain his monistic standpoint, the author has to disguise the more straightforward doctrine that the knowledge "that has its source in the lotus of Śiva's face, though one, becomes manifold, as it resorts to objects."⁶⁰ This model works in the Siddhānta, where the world and Śiva are divided, but it has to be reinterpreted, if the Śāstra and the world are created by the same process, if, in other words, Śiva is the direct source of the limitation.

Section 5 The Five Powers

Up to this point the author, by mentioning only three powers, had suggested that he was dealing with levels within the Trika. Applied to the hierarchy of the Śāstra the introduction of the five powers of Śiva marks the transition to the theological realm dominated by the Siddhānta. As explained in the introduction, the pentad of faces or mantras is a pan-Śaiva doctrine used in the Siddhānta for the legitimization of its own hierarchy of the Āgamic canon.¹ The Trika-Śaivas could not alter this structure without coming into contradiction with scripture itself, but the aim was never to render the Siddhānta completely invalid; to remain in control of the whole Śaiva revelation it was crucial to include it as a lower level. The most natural solution was therefore to find a scriptural passage that would back up the claim for an extension of the fivefold structure (160) and to demonstrate that the pentad is only a further differentiation of the Trika (393).

verses 50–51

It is interesting to note that the pentad of powers is deduced from this less than obvious passage in the MVT, because our author, despite all claims that "everything is in the *Mālinī*", does not slavishly adhere to this Tantra for quotations, and the same doctrine could probably have been obtained more easily from elsewhere. If this is not just accidental we ought to conclude that Abhinavagupta wanted to demonstrate that the scope of the *Mālinī* was not limited to the higher levels only, but was capable of including also the pentadic structure of the Siddhānta's *Sadāśivamūrti*.

The pun with *prapañca/pañca* is probably the reason for the inverted position of some of the words in this quotation. The text of the original runs as follows:²

1 That this pentadic structure is Siddhānta-orientated is proven by the fact that the upper face (*ūstma*) is reserved for the Siddhānta Āgamas. See Introduction for details.

2 This is quoted from SUNDEN VASUDEVA's forthcoming edition of the text. GOSWAMI's *poṭṭera* for *-paṭṭera* in his translation of the MVT and the TA (GNL 1972), p. 355 and p. 791 (= J1's reading), but this must be just a misprint. The transmission of the text of

if non-appearance does not appear, only appearance remains. [But even] if it does, only appearance remains, as [an appearing non-appearance] is of the nature of appearance.²³

verses 66cd–68ab

The *pārapakṣa* maintains that this theory of manifestation as the concrete universal does not exclude the possibility that an object could exist in an unmanifested state prior to its appearance. The light would then only add objectivity to a preexisting object. In this context the phrase in 67a means: “This is a the-oretically valid position”.

verses 68cd–70ab

Here light or manifestation is identified with Śiva in the sense that Śiva is the reality of everything that appears. This is not just the religious background of a philosophical concept; the description of his “inconceivable power” also tries to silence all questions about the mechanics of the process of manifestation: his “movement” is a playful manifestation of diversity, *ghūrṇi*, literally “staggering”, is a technical term derived from the *Mālinī* for describing one of the five stages in body-centred meditation. During this meditation one who is about to enter the reality of consciousness perceives a kind of bliss (*ānanda*), due to contact with the plenitude of consciousness. Then there is the phenomenon of internal “sudden ascension” (*udbhava*), “trembling” (*kampa*) and finally “sleep” (*udrā*), which lasts until one enters consciousness itself. The actual realization of the plenitude of consciousness is marked by “reeling” or “staggering” (*ghūrṇi*), as one is no more aware of the body as belonging to the I, but of everything as being included in consciousness.²⁴ In the same passage Jayaratha connects the word *ghūrṇi* to the vibration of consciousness (*spanda*) and in 69d this is probably what is meant by *ghūrṇi*. But the choice of words could also be seen as an attempt to identify the sober philosophy of manifestation with the sensuality of a Kaula deity. In order to emphasize this aspect we might translate the compound *svāntaryoddāmaghūrṇitaḥ* as “intoxicated (*uddāma*) with his autonomy and [therefore] staggering”.

verses 70cd–74

If Śiva manifests as all reality, then it could be argued that his omniscience

should also be present in manifestation. This is, however, disproved by ordinary experience, where we see a diversity of knowledge. The problem is related to the argument on “manifestedness” and omniscience.²⁵

A variety of these so-called ‘reflections’, or articulations of awareness (*vimarśa*) are then quoted²⁶ with the intention of showing that manifestation and the corresponding knowledge can be differentiated into time, subject and object, or can be completely undifferentiated up to the point, where subject and object are identical and form only one reality. The point of 73c is of course that the light of manifestation is necessary even for the Buddhist in order to speculate on the self’s non-existence.

verses 75–76

I suggest splitting the sentence with the caesura and taking *kaś cit* with *eka*. The translation “single thing” for the masculine pronoun may seem odd at first sight, but the *ekaḥ* is used together with *aśaḥ*.

It seems that the opponent has not yet accepted the idea that the “light” is able to project contents and that categories like subject, object, time etc. are no more than such contents. The question refers to the “reflections” mentioned in the preceding passage, which seem to entail a division of light into subjective and objective. He probably means to say that if there is a subjective light which is not aware of an objective light (as in “I, Caitra, do not perceive the cloth”), there cannot be just *one* light.

The reader who has reached this point is relieved by a piece of realistic classroom dialogue. It seems that Abhinava never misses an opportunity to lament the stubbornness of his disciple, who is still not willing to relinquish his “materialistic” interpretation of “light” in favour of the all-inclusive, mystical Śivalight.

verses 77–78

The opponent tries to show that this theory of *one* light is untenable, as the diversity of things could not be accounted for: the difference between objects would become blurred.

The main line of argumentation adopted by the opponent in 78cd is a re-assertion of the concretistic interpretation of *prakāśa*: there cannot be just one

²³ *abhyāsaḥ yadi na khyāti khyātir evāśiṣyate | khyāti cet khyātiraparvāt khyātir evāśiṣyate | Pratyabhiññādaya, Sūtra 4, p. 10.* The verb *khyā* suggests the identity between “appearance” and “knowledge”.

²⁴ See TA 5.106cd–107ab.

²⁵ See commentary on 60.

²⁶ There is no indication in the original of how to split the single statements. My attempt is perhaps not the only way, but lends some logic to the sequence. In 71c one could consider reading *paṭam* (suggested by TORELLA). *iti* in 71d seems to mark the beginning of a new set of ‘reflections’ modified by time.

light, being with a multiple nature, if separate objects are manifested. Our author phrases a similar objection in the ĪPV: "If everything manifests only through the nature of pure light, then everything would manifest at the same time and the cloth or a pot would be [identical with] the light of a cloth. In this way nothing would be distinct."²⁷

verse 79

For the phrase *vāgajādambaraḥ*, cf. PTV, p. 38: *iti kim aparena vāgājāna*.

The verse could answer the objection to the unity of light in two ways. (a) The light can be only one, as it resides in the one self. (b) The individuality of perception is secured by the fact that the light is received by the intellect (*buddhi*) of the individual. In the second interpretation *svāima* does not mean "the one self" but "one's own self".

verse 80

This verse is identical with the author's *Bodhapañcadasikā* 8. It sums up the discussion on the nature of *prakāśa* by defining the "inert", the objects, which seem different from light, as delimited light. Knowledge or consciousness, as we speak, the same substance, but without limitations.

verse 81

In other words, once it is understood that it is the nature of light to become manifest, there is no point in discussing the "light of the objects".

verse 82

An even more dramatic attempt to avoid further objections. The second line could also mean: "are like protecting the chastity of a woman who had sexual relationships with everyone".

verse 83

Although the main idea in this sentence – namely to proclaim light as the fundamental reality, which makes even our doubts about it possible and without which even "darkness" could not be grasped – is not in doubt, the word division is intricate. Each *kim* (except in *kincid*) has to be taken as an interrogative particle and 83e has to be read as one sentence.

²⁷ *na ca prakāśamātramūlābhāvānnataraś cañā vācya prakāśaḥ, tathā vācya āgapaś ca prakāśaḥ, āgapaśprakāśaḥ 'ja' pūjaparakāśaḥ syāt – itī vācyaḥ saṃkīrtyeta* ĪPV 1.2.8, vol. 1, p. 54.

verse 84

As so often in this compact style, the compound in 84ab has been understood as an adjective supplying the cause (*hetu* *vibhogaṃ*). The "even" emphasizes the point made above in the definition of the "inert" and the "conscious"; in the unstructured subjective consciousness an influence of time is out of the question, but even in the solidified light of objective reality time has no hold.

If *labdha* is correct here, it is used in a loose sense, because Bhairava does not "acquire" identity with the light.

verse 85

hanta could describe a variety of emotions in a heated debate, but here it is either a disciple in despair or an opponent in exasperation.²⁸ The opponent had raised the same question in verse 54 and is still not convinced.

nirbhajya, from the verbal root *nirbhañj*, means "by breaking it up into pieces".

verse 86

GNOLI translates this verse as follows: "L'unica cosa che esiste è la luce che si manifesta sotto forma di tutte le cose. Questa luce non appartiene a nessuna entità... da essa distinta ma solo essa esiste."²⁹ I would suggest that 86e summarizes the position that there is no object to be illumined.

verse 87

This verse recapitulates the active aspect of the light by according it an autonomous will. It is also an attempt to join the main discussion, which we had left shortly after introducing the fivefold structure of the universe (50–51). Having dealt with objections concerning time and a discussion of the nature of *prakāśa*, we now proceed to an identification of the fivefold structure with the five powers of Śiva starting with the *icchāśakti*.

verse 88

This definition of *ānanda* introduces another aspect of the autonomy of the light. As there is nothing different from it, it can only rest in its own nature, and this is at the same time the definition of the bliss of God.

At this point, however, bliss is only described as one of Śiva's powers. There are different forms of bliss in Abhinavagupta's Trika, defined as stages of rest

²⁸ *hanta* is glossed by Jayaratha with *sākraśam* (*upadīśati*), TĀV 35.7.

²⁹ Verses 86–93 are translated in GNOLI (1979), p. 56f.

(*svānti*) in different forms of the life energy (*prāṇa*, *apāna*, etc.), and as cor- relating to other states of consciousness, like waking, sleep etc. and the signs of body-centred meditation (see 68ab–70).

The word *jagadānanda* is mentioned in MVT 1.1 and eventually leads to a discourse of the stages of bliss in the second Kāṇḍa of the MVV (20–40).³⁰

verse 80

This *īcchā* which describes again *svāntaryaīcchā* may appear to be repetitious, but it introduces the aspect of manifestation (*bhāsana*) that is needed for the definition of *īcchā* in the following verse.

verse 90/91

I suspect that the feminine *bhāsana* is used deliberately, in order to emphasize the aspect of power, and take it to be an otherwise unattested variant for *bhāsanam*.

One important sense of *kalanā* is “differentiation”.³¹ But my translation follows the exegesis of the root in the sense of projecting (*kala kṣepe*) given in TĀ 4.174a: “‘projection’ means the division of one’s own self.” (*svāmāna bhāsanam kṣepo*)³² The sense of the verb *pravibhaj*, “to divide” or “to separate” emphasizes this meaning of *kalanā* and is therefore implied in the translation of *kalanā*. To be more literal (“through which the self-differentiation is separated”) would indicate two processes, a self-differentiation and its separation, but I cannot see how this could be intended here. It is true that there is a differentiation and a projection to the outside, but *pravibhaj* does not yield this sense.

verse 92

The suffix *-taḥ* in *svātmanātrataḥ* is interpreted as a locative, following the rule *vācavibhaktikas tāsi*.³³ One might dismiss this as an artificial exegetical device used only in technical literature, but it is used too often to be ignored.³⁴

unmeṣa, literally “opening the eyes”, is another word which might just

mean “become manifest”, but it is used here in a specific technical sense. The following two passages define the word: (1) in *Spandakārikā* 2.8 it is that which destroys ignorance,³⁵ further defined as the space between two thoughts in the context of meditation.³⁶ (2) *Īśvarapratyabhijñānākārikā* 3.1.3: “*Īśvara* is opening outwards (*unmeṣa*), *Sadāśiva* is closing inwards (*nimeṣa*)”.³⁷ Here *īśvaratatva* is defined as externality, the predominance of ‘this’, and *sadāśiva-tatva* as the predominance of ‘I’, internality. Abhinavagupta’s interpretation in the *Vimarsinī* starts with a quotation of *Spandakārikā* 1.1 thereby disclosing the source for the idiom: “‘He whose opening out is the origin of the universe’ – in this quotation the *īśvaratatva* is called opening out (*unmeṣa*)”.³⁸ As so often, his quotation is not literal, as the sentence is split into two parts. A literal quotation of *Spandakārikā* can be found in the treatment of the same passage in the ĪPVV (vol. III, p. 266).

The present context is, however, more complicated. From what precedes it seems that we are redefining the full set of five powers, normally called *cit*, *ānanda*, *icchā*, *jñāna*, *kriyā* as aspects of the process of manifestation. The list in our passage is out of order: *icchā* (87c), *ānanda* (88d), *kriyā* (90a), *jñāna* (91d), but the strong conclusion in 92d forces us in the present context to put *unmeṣa* in the place of *cit*, even if it is clearly used for *ānanda* in 197c in a closely related context!

5.4 The Number of Powers

verse 93

The next two verses form a justification of the validity of differing pantheons, i.e. of a central Śiva with varying numbers of *śaktis*, or even with a female deity alone. The last idea was certainly seen as suspicious for the Śaiva mainstream, and the *Sārasāstra* had to be adduced as a scriptural testimony for a purely Śākta pantheon.

A more detailed gradation of powers is given in TĀ 1.110f:

[TĀ:] The lonely hero, the pair, with three powers, fourfold, as with five forms, sixfold, sevenfold and adorned with a group of eight [...]

³⁰ Cf. also *gīṇānasya ca unmeṣena vilopaḥ* PTV, p. 112; TĀ 3.74ab.

³¹ See DYCZKOWSKI (1992), p. 250.

³² *īśvaro bhāsitunimeṣo nimeṣo ’ntaḥ sadāśivah*. The translation is TORELLA, see also his notes on the verse (TORELLA (1994a), p. 190f).

³³ *pratyomjād ulāyo jagataḥ – ity atra īśvaratatvam evonmeṣasābhāśanāt*.

³⁴ See the parallel in TĀ 5.44ff. Cf. also *Bṛhadvimarsinī*, vol. II, p. 177 (line 211–170).

³⁵ *kalanā paricāritāḥ*, TĀV 8.8.

³⁶ See SANDERSON (1995), p. 64.

³⁷ See also *Ānandabodha* 4.50 *śrīkṣā* (1986), p. 100.

³⁸ See for instance *Bhāskariya* on *Yajñavalkya-smṛiti* 1.10 (*utīyārthe pañcamā ānandāḥ*) 10a, TĀ 4.174ab. For a technical use of *taḥ* in the sense of the locative, see *Spandakārikā* 1.110a/b/c/d. For a technical use of *taḥ* in the sense of the locative, see *Spandakārikā* 1.110a/b/c/d. For a technical use of *taḥ* in the sense of the locative, see *Spandakārikā* 1.110a/b/c/d.

[Commentary:] He is "the lonely hero" [i.e. Śiva alone] in the first meditation of the *Netratantra*, "paired" in the same [text]. In the *Kula* method there are the three powers *Parā* [i. *Aparā*] and [*Parāparā*]. "Fourfold" [means] divided into *Jyā*, [*Vijyā*, *Jayantī*] and [*Aparājītā*].³⁹ "With five forms" [means divided] into *Sadyojāta* etc.

This is taught [in scripture] that:

In the *Siddhānta* the pentad is the essence, the quaternary in the left and cold [*lāṭṭham*], but the trinity in the *Bhairavatantra* ...⁴⁰

In TĀ 1.11 and commentary the sets of deities for the numbers up to twelve are given and even a thousandfold pantheon (according to Jayaratha in the *Triśaṭbhairava*) and an innumerable number of powers.

The conjecture "*Sārasāstra*", proposed by SANDERSON, is based on the quotation of a line from this text in the *ĪPV*.⁴¹ Here *Sārasāstra* stands for the lost *Prakāśa*,⁴² but the term is also used in a wider sense for the genre of "quintessential scriptures" of the non-dual schools.⁴³

verse 94

Although both variants in 94c are different from the text of the *Mālinī*, the version with the verse-filling *vai* in *K_{ed}* and *J₂* is less convincing.

The scriptural support for the multiplicity of powers is *Mālinī* 3.5–6. The full text of the quotation runs as follows:

sa sā śaktir jagaddhātuh kathitā samavāyini |
te dhātavaḥ tasya sā devī siskṛṣṇaḥ pratipadyate ||5||
nā kāpi saty anekatvaṃ yathā gacchati tac chrīu |
gṛhaṃ etad itī jñeyam nānyatheti samīcitam ||6||

verses 95–97

In TĀ 1.95ff Abhinavagupta says that God is described by words taught in the *Śāstras* that are formed through "etymology" and gives examples of etymologies of *Bhairava* from the lost *Śivatanuśāstra*. The *sodaryaiḥ* in 95c therefore means "related to the denoted object", a fact that can be demonstrated through *nirvacana*, rather than "related to one another". *nirbhara* in 95a is part of such a *nirukti* of *Bhairava*.⁴⁴ For the use of "nearer" and "further away", cf. TĀV 5.6: *kecid dūi upāyāḥ saṃvidi saṃnikṛṣṭāḥ, kecid ca viprakṛṣṭāḥ* |

In these verses the author carefully introduces the concept of the highest deity being ultimately nameless. The reason for this is that names, being mental constructions, are dependent on prior manifestation.

verse 98

The doctrine of a formless deity has its problems, if one wishes to establish a school above others, a school which has not only a formless level, but also specific pantheons. It has to safeguard some forms of worship against a too radical mystical devaluation of form.⁴⁵ The "group of words" (*rat* = *śabdajātām*) that describes the highest deity appropriately is therefore not "just conceptual", for the point of much of the preceding discussion has been to prove that the threefold and fivefold structure of Śiva's powers is a direct representation of reality, – as will be the fivefold *Śāstra*.

But even if one wishes to deny any connection between *vikalpa* and reality, and thereby make the concepts expressed in the *Śāstra* irrelevant, our author maintains that the ideas contained in the *Śāstra* are still Śiva's "constructions", or at least inspired by him. The causative may hint at the different interlocutors in the *Āgamas*, who are producing the doctrine originally taught by Śiva.

verse 99ab

As TĀ 11.21–23 shows, the *Trika* according to Abhinavagupta knows of two *tattvas* beyond the thirty-six pan-Śaiva ones. Beyond the thirty-six *tattva*, which is called *śiva*, there is *paraśiva* as the thirty-seventh, and beyond that a thirty-eighth. The *śivatattva* is completely empty (*śūnyātsāmya*), thereby representing the complete transcendence of all (lower) *tattvas*, but this negation cannot be the highest reality for the *Trika*. There is therefore a thirty-seventh *tattva* which is the undivided, autonomous reality. But even this level of reality can be made the object for meditation and instruction. There is therefore a

³⁹ See SANDERSON (1990b), p. 75, fn. 178.

⁴⁰ Abhinavagupta's attitude to ritual is quite similar. See SANDERSON (1990b), 9.3.1–9.4.

³⁹ Śiva worshipped as *Tumburu* with these four powers is one of the pantheons described in the *Netratantra*. See Introduction, p. 22.

⁴⁰ *ekavīro yāmalo 'tha trīśaktiś caturāimakaḥ | pañcamūrtiḥ śaḍātmāyām saptaśakāḥ śakabhaḥ* 110f. ... [Commentary:] *yathā ekavīro nṛṣyujīti prathamadhyāne | yāmalaḥ tatva-va | kulaprakriyāyām tīśraḥ śaktiḥ parādyaḥ | caturātmā jayādibhedena | pañcamūrtiḥ saḍvīro bhūvaḥ | tad śaktiḥ siddhānta pañcakan sārām catuskaṃ vāmadakṣiṇe | trikaṃ tadbhairava tantra* ...

⁴¹ Commenting on the word *sāra* as a synonym found in the "main *Āgamas*" for the highest reality *Pañcamukha* says: *śivatanuśāstre 'pi nirṇayam: yat sārām asya jagataḥ sā śaktir mālinī parā* ... *ibid.* *ĪPV* vol. 1, p. 211. See also SANDERSON (1990b), p. 45, fn. 70.

⁴² See GNOLI (1972), p. 891 and DVIVEDA (1983b), p. 391.

⁴³ TĀV 14.33 understands *Sārasāstras* as "Āmnikaṇḍa and others" (See GNOLI (1972), p. 102).

thirty-eighth reality that is utterly subjective and – as Jayaratha says – “pure knowledge” (*bodhamātra*).⁴⁶ It is difficult to say whether Abhinavagupta’s doctrine is represented properly by Jayaratha, but when we take into consideration the description in the TĀ, the thirty-eighth, as an unobjectifiable reality that is also unnamed, fits our context better. The variant in J₁ is therefore rejected.

verses 99a–101

This form of time is not identical with the *tattva* of the same name, but is a power that belongs to Śiva himself.⁴⁷ Jayaratha (TĀV 6.7) explains that one talks of a power or potentiality (*śakti*) to indicate that Śiva does not suffer this differentiation himself, he is still beyond sequence and non-sequence; “a fire, though united with the power to burn, does not show any [signs of being itself burnt] like blisters”.

verses 101a–102ab

tatra could be interpreted in a variety of ways, but it must refer to the place where according to Abhinavagupta time has no differentiating influence.

5.5 The Transcendence of Purity

verses 102cd–103

vidyādi refers to an intermediate level in the series of *tattvas*, represented by *māyā* and the five *kañcukas*: *kalā*, *vidyā*, *rāga*, *kāla*, *niyatī*. That the Siddhānta opponent has selected *vidyā* is probably not significant. The series of *kañcukas* usually starts with *kalā* or *kāla* in the theology of the Siddhānta.⁴⁸

This question introduces a line of argumentation which is crucial for Abhinavagupta’s exegesis of the *Mālinīnātra*. As indicated in the introduction, the *Mālinī* shares the basic dualism of many other Āgamas, and from this perspective our author’s claim to be based only on this text and simultaneously to uphold a non-dualistic theory is remarkable. It would on the other hand also be un-

46. Jayaratha also records that some “who have fallen to the state of nescience” quarrel over whether this doctrine exists only in order to avoid the accusation of having two mutually contradicting qualities, namely transcendence (*visvottīrṇa*) and immanence (*visvavastu*) in one reality. He also rejects the allegation of being in contradiction with scripture on the grounds that the thirty-seventh is only for instruction.

47. See commentary on 53.

48. In the Siddhānta Tantras we find a very variable picture. See GOODALL (1995), p. xiv.

fair to say that Abhinava is deliberately misunderstanding or reinterpreting his primary scriptural source in a manner which is completely foreign to it. There is probably no one philosophy that follows naturally from an Āgama. Dualistic exegesis entails difficulties in finding a consistent philosophy expounded in the text. In a sense much Āgamic material appears to be pre-theoretic, or not properly systematized; whether this is due to a complicated history of redaction, or also to the nature of these texts remains to be seen.

From an unbiased perspective the obstacles to Abhinava’s monistic reading are, however, considerable: the hierarchical structure of the universe with its division into a pure and an impure part are too pervasive, and important for the religious practice he wishes to explain, for a simple non-dualism to be convincing.

In our verse the first problem is raised by the opponent in a forward leap: if we accept this theory of *prakāśa* being the common denominator of everything, the final consequence would be that the hierarchy of *tattvas* could not be maintained, because all the *tattvas* would partake of Śiva’s purity. It has to be remembered that in the dualists’ account of creation Śiva is not in contact with the impure part of the universe, but Ananta, a partially liberated soul, is entrusted with the “office” (*adhikāra*) of creating the lower universe and other minions administer it.⁴⁹

verse 104

The intensive *narīṇṛtyāmahe* occurs also in TĀ 10.34: *apūrvam atra viditām narīṇṛtyāmahe tataḥ*. According to Jayaratha the line is meant to be polemical.

verse 105

There are two more or less obvious interpretations: *tat* in pāda c could refer to the “highest reality”, Śiva etc., or to *kathā*. I have adopted the second in order to maintain consistency with 124. It then comes to mean that the concept of purity and impurity is not a feature of reality itself, but only of the concepts we form about reality, and it is therefore difficult to evade in a discussion, which must necessarily work with the dualism inherent in conceptual thought.

49. The locus classicus for this is *Kiraṇatantra* 3.26–7. Cf. also SANDERSON (1992), p. 282–287.

verse 10b-10³

The objection is not easily answered, as it presupposes the monists' theory of ritual incorporation knowledge and related issues.⁵⁰ But there is a detailed discussion of the problem of purity in the TĀ, which I shall briefly summarize. The pan-Indian concept of purification is applied in the *Tantrāloka* (e.g. 4.118ab), but not without translation into the realm of cognition. The reason given for this is the illogicality inherent in the concept of purification and the scriptural injunction that all rules concerning religious practice are invalid at the highest level. The crucial passage from the eighteenth chapter of the *Mālinītantra*, which is discussed in TĀ 4.212cd-275, starts with: "Here [on this level of practice] there is no purity or impurity." (MVT 18.74a) The analysis then starts with the question of whether purity and impurity belong to the nature of an object. If they did, purification would amount to a change of the nature of a thing, which is impossible. Moreover, if we were to subscribe to a materialistic theory of purification, we would have to assume substances that would be at the same time pure, as they would purify objects lower on the *tattva* scale, as well as impure, as they themselves could be purified by those above them. But apparently the concept of religious purity does not allow of such a relativism. If we were to suppose that *mantras* are the cause of purity,⁵¹ then it should be their identity with Śiva which effects the purification. But in this case everything else would be equally pure through being identical with Śiva as the light of manifestation and the concept itself would thus be rendered invalid.⁵² But in the *mantras* it is their consciousness of the nature of Śiva that constitutes their purity and likewise all levels of reality can be pure, if only the Yogi recognizes their identity with Śiva. With this argument purity has become a form of knowledge and has been transferred from the object to the subject.

verse 108

In Abhinava's use *vandhya* ("barren") is far from its literal meaning, for a more natural translation: "although he is completely unable to produce diversity" is excluded by being in contradiction with his philosophy.

It should be noted that the question concerned the problem of impurity, but

the answer is about duality. I do not think that Abhinava is trying to evade the problem: for the Kaulas the transcendence of purity and impurity is non-duality put into practice (*advaitōcāra*).

verses 109-110b

The appearance of duality in non-duality does not itself constitute *saṃsāra*. It is only by forgetting the real identity of the appearance as light that souls become "bound". To distinguish between pure and impure is a symptom of *saṃsāra*, and its absence proof that one has risen beyond it.⁵³

As defined in the *Trika māyā* is not a kind of delusion, but the perception of something as different from consciousness (*bhinnavedyaprathā*). Similarly ignorance (*avidyā*) is not absence of knowledge, but incomplete knowledge.

verses 110cd-112ab

We cannot accuse the author of being prolix here. He will come back to the concept of "anxiety" or "inhibition" in the next verse, but here he is trying to answer the serious objection of not being in accord with scripture.

"This Śāstra" can only mean the *Mālinī*, but I have not been able to find a "*bhagavadhyoga*" there. We could suspect a lost passage or just a very free paraphrase, but it is more likely a variant reading for MVT 1.4, which runs in all the sources:⁵⁴ *bhagavatsaṃsārasiddhikāṅkṣiṇo yayam āgatāḥ*. With this verse – as well as MVT 1.10a – the whole Āgama is put into the right perspective for Abhinavagupta, since it indicates in the very beginning that the main aim of this Śāstra is not liberation through action, i.e. ritual, but through Yoga. His reading *bhagavadhyogaḥ* could add another important point, namely that *yoga* is to be understood as a unification (*yujir yoge*) with Śiva and not just a kind of trance (*yuj samādhan*) that could accommodate different concepts of liberation.⁵⁵

Verses 111cd-112ab describe the method of teaching a non-dualistic doctrine under these conditions, that is, to disciples who are bound by dualistic thoughts. It is to take into account all dualistic notions and to dispel them by minute anal-

⁵⁰ The question concerning initiation is dealt with only in the second part of the *Vārta* (II.152-154). For the theory of ritual from a non-dualist perspective, see SANDERSON (1995).

⁵¹ Thus, by the way, shows the relevance of this discussion for initiation, where the *mantras* are the "tools" for purification.

⁵² According to Jayaratha the aim is not to prove the invalidity of the concept itself. For the transcendence on the highest level of practice.

⁵³ Cf. the role of the "consumption of a sacramental impurity" in the unconventional initiation of the non-dualists. See SANDERSON (1995), p. 46.

⁵⁴ Somadev VASUDEV, who is preparing a critical edition of the MVT, kindly informed me that according to the sources available at the moment there is no such variant in the transmission of the Tantra. A confusion of the ligatures of *dya* and *nya* in Śāradā is however conceivable.

⁵⁵ Different types are mentioned, for instance, in the *Śaivaparibhāṣā* (p. 341): *upatti*, *saṃkrānti*, *saṃāveśa* and *abhiṣakti*.

ysis.⁵⁶ With this definition he is able to explain that the Śāstra uses dualistic terminology only in order to transcend it.

verses 112cd–114

In a system of non-duality the concept of unification (*yoga*) itself has to be reinterpreted, since there is no way one can “enter” into Bhairava, or remain⁵⁷ in him, for this would imply a duality of the soul and Śiva. In the formulation of the *Pratyabhijñā* the soul can only recognize its true nature to be Śiva, and consequently the Trika had to reinterpret both ritual and meditation as encapsulating this knowledge. The unity with Śiva cannot be produced, as it is already there, but, unlike the *Siddhānta* which held the view that ignorance was caused by a substance-like covering of the soul that had to be removed by an action [i.e. ritual], it conceived of the obstacles in more psychological terms:

“Therefore repeated practice serves to obliterate the identification with the state of being the [artificial] subject [centred in the] body etc.,⁵⁸ but not in order to attain the [real] identity which is always (?) the essence of manifestation.”⁵⁹

On a more philosophical level the same principle can be applied. As duality is a given fact, it would neither be possible nor make sense to teach non-duality directly. The dualistic concepts have to be analysed to be finally negated.

To summarize: the opponent’s question (107) is dealt with in two ways: firstly, ritual is not the primary concern of the *Mālinī*, but Yoga; secondly, it is necessary for didactic reasons to suppose duality. This means that even if large parts of the *Mālinī* are dualistic and advocate ritual action, only portions or even single statements in the text that deal with Yoga and negate the dichotomies of ordinary religious life (pure/impure, etc.) represent the actual, non-dualistic doctrine of the Tantra, i.e. its Kaula essence.

⁵⁶ For a similar phrase for “detailed exposition”, cf. *vibhajya vyākhyātam*, TPV 1.1.1, vol. I, p. 25.

⁵⁷ *upaveśa* means literally “sitting down”, but in *upaviṣṭa*, for instance, the sense is extended to “arrived”.

⁵⁸ The *Pratyabhijñākarikās* know of several artificial (*krtrima*) identities based on the body: the vital energy, the mind and the void. The first to mention these is probably Kallata in his commentary on *Sivasūtra* 1.1.

⁵⁹ *ata eva dehādipramāṭrābhīmānanimajjanāyābhyāso na tu sadā prathamānāisārupa-*
modatāprapūrvartham, quoted in *Pratyabhijñāhṛdaya* (Sūtra 15, p. 36) as being from the author of the *Śrīpratyabhijñā*, i.e. Utpaladeva.

verses 115–116

The first line is problematic, *yāvadvatī* could be translated as “by all means”, “as far as possible”,⁶⁰ but judging from the context I think that Abhinava is trying to stand against the non-dualistic Vedānta here and to define his *advaitavādaḥ* as inclusive. For him duality is always present as an appearance in the non-dual ground; duality is therefore not entirely rejected, one does not remain aloof (*udāsīna*) and ignores it, but sees it for what it is: an expansion of one’s own self.⁶¹

116 makes it clear that a vedāntic conception of non-duality would devalue most of the doctrinal constants of Śaiva theology, such as the “levels of reality” (*tattva*). If liberation were conceived of as the obliteration of all duality, the thirty-five *tattvas* below Śiva would be utterly useless.

I could not find any indication in the text that Abhinavagupta wanted to discuss or reject *Samkhya* doctrine with “twenty-five” *tattvas* in 116c; it is more likely that a scribe did not understand the significance of the number “thirty-five” in the context and “corrected” it.

verse 117

An Indian commentary might introduce this verse with the objection that if duality somehow remains all one’s life, what is the point of being liberated in life.

Apparently it is the absence of the fear or inhibition, which we have described as a symptom of *saṃsāra*, that defines the liberated state, rather than the mere absence of duality.

verse 118

The *Ked* reads 118c as a compound.

I have eventually decided to cut through the Gordian knot by reversing the position of *tad* and *vat*.

The *Vijñānabhairava* is important for Abhinavagupta’s Trika in as much as it lends scriptural support for higher non-ritualistic levels inside the Trika, characterized by an increasing “essentiality”. This perspective emerges from the introductory part of this Tantra, where every “structured form” of the deity is called an illusion, taught only to provide those who are unable to grasp the formless deity with some “means of concentrating their awareness in meditation.”⁶² The

⁶⁰ Bhāskara glosses it once as *yāvadvatī*. See below.

⁶¹ IPK 4.1.12: *śarva mānasaṃ vibhava ity evaṃ parijānataḥ | viśvānāṃ vācānāṃ prasa-*
raṇaṃ pu mahesātā ||

⁶² See SANDERSON (1990b), p. 74–76.

verse 121ab-122ab

The "purification of the *adhivan*", as part of the Śaiva initiation, is only possible if the *bucchi* becomes one with Śiva in order to unite the disciple's soul with the higher levels of reality. A purely dualistic theory must therefore leave part of the efficacy of initiation unexplained. This answers the objection raised in 107.

verse 126a

The opponent seems to follow up to this point, but takes exception to the word 'only'.

verse 123

This definition of non-duality might be seen as contradictory to the preceding. A traditional commentator would probably say that the present verse describes ultimate reality, where there is no more question of *heya* and *upādeya*, but the previous section had described the way to this goal by refutation of duality.

Here the qualification of this doctrine of non-duality as "supreme" is crucial. On the one hand non-duality is only conceivable as an *utarpakṣa*, an antithesis to dualism. On the other hand it cannot continue to stand in opposition to it, as this opposition would itself disprove non-duality:

"But non-duality is not taught by us to be the exclusion of duality; this would only prove your position, for then the duality would be explicit. That in which [the notions] 'this is duality', 'this is not duality' and 'this is duality plus non-duality' equally appear is what is called non-duality."⁶⁹

This supreme non-duality is a philosophical position which is able to accommodate everything.⁷⁰

verse 124

GNOLI translates the verse, reading the transmitted *rasān*, as follows: "Dal punto di vista del dualista, tutte le cose sono invece confinante in se stesse, e, quindi, la non-dualit... non può fare altro, a mio parere, che un buco nell'acqua."⁷¹ Given the economy of Abhinava's style it is, I think, less likely that *iti*

⁶⁹ *na hi advaṣaṇaṁ dvayāveśabādhenaśmābhir ucyate | tvatpakṣopagamo hi eṣa syād dvaitam tad dhi susphuṭam || idam dvaitam idam neti tad idam ca dvayādvayam | iti yataḥ saṁvādaḥ kṛtvā tad advayam udāhṛtam ||* MVV 1.628-9.

⁷⁰ *sarvānugrahakam pakṣam*, MVV 1.631; *viśvānugrahānamakam* MVV II.18. See also in the second *hānda* of the *Vārtika*, vs. 42, 151 and 329.

⁷¹ GNOLI (1979), p. 41.

śabdo 'yam should be used in such a weak sense. Moreover I doubt that the Sanskrit shares the idiom "un buco nell' acqua"⁷² and therefore propose to read *rasān* in the sense of "automatically".⁷³

bhedayate is therefore not a causative, but a denominative and a confusion of the two can explain the variant *rasān* as a attempt to provide the accusative object. Provided the interpretation is correct, the verse would work very well with 105 in trying to explain why this peculiar non-dualism cannot be easily understood from the perspective of dualism.

Abhinava therefore says in the IPV:

As we will state later the "consciousness" that can be expressed refers to objectivity, because it becomes the object of differential thought and, since it is created, is not the highest consciousness. The same applies to its [other] names: "agent of action and cognition" and "god". Therefore one should strive by all means to avoid the fault of degradation through becoming an object. [...] But for the purpose of instruction it is impossible to avoid completely that it becomes an object.⁷⁴

verses 125-126

For *alam*, see p. 53

The two verses form a couplet in a new metre and, judging from the contents, the variation of form here indicates a summary. The first verse ends the discussion on non-duality and recapitulates the statements concerning the relationship between consciousness, i.e. Śiva, and time. The second rephrases the important concept of an appearance of duality within non-duality.

In the part of the text discussed here the *prakṛtam* is mentioned in 160a, 249a and 347, where it refers more or less directly to the doctrine of the five streams, but in the section preceding 126 the author was still discussing the nature of knowledge itself and its relation to time as a preliminary to that.

126d and the following line in brackets are problematic: the unmetrical *vātantryāt* could be corrected, for instance to *nirapekṣam*, but the chances of

⁷² Provided my interpretation of the Italian as being equivalent with German: "ein Schlag ins Wasser" is correct.

⁷³ *rasāt* is used by the author in TĀ 37.39 and 4.115; *svato rasāt* in PTV, p. 216 "spontaneamente" GNOLI (1985), p. 137. Cf. also the use of *svarasataḥ* in TĀV 15.47

⁷⁴ *śāvid itī tu cya mānā vikalpyatvena prameyātām sprāntī sṛṣṭavāt na paramārthasamvāda - itī vakyaṁāḥ | kartā jñātā ca maheśvara - ityabhidhāne 'pi sa eva prakṛtaḥ āgama - itī - yathā yathā prameyabāhūmikāpādanavakkarakalāṅkapaṭihāraḥ cakvaṇṇaḥ tathā tathā vācāḥ śāntavācāḥ - apādeśavāre hi sarvātmāna tāvat sā prameyāḥ eva paramārtham avakṣaḥ |* IPV I.12 (vol. I, p. 32f).

Section 6

The Five Streams of the Śāstra

6.1 Kula

verses 133-134

Having explained how there can be difference in unity and simultaneously (unity, i.e. a state of differentiation without division, he takes up the proposition made already in 50 about the fivefold nature of the universe and applies it to the Śāstra tradition:

Without the injunction in 134b the line would mean: "By subordinating the personification of the [state of being the] power and the soul, the highest deity (i.e. speech) is simplifying (this sense of the Śāstra) in her own self." But this does not work well as the next verse starts with a reference to the previous (i.e. *śāstra*) and has *śāstra* as its subject.

The translation assumes that we are talking about levels of sense in the Śāstra: one belonging to Śiva or Śaṅkhu, one of power (*śākta*) and one of the soul (*śāstra*), further following one of the interpretations of the word *Trika*. The compound *śāstramāṣṭhiti* might therefore be interpreted as *śāstram āṣṭham* (i.e. [śāstra]śāstram).

verses 134d-135b

As a general rule, different doctrines are alluded to in this account of the Śāstra in order to clarify their relative position in the hierarchy: those on a higher plane represent truth more completely than those positioned on lower levels. The *Trika* is an exception in as much as its structure encompasses different layers.

Our author has started with the *Trika* (through defining its characteristic as the equilibrium of the three powers that defines the highest undifferentiated state and proceeds now to the *Kula*. But in fact the relationship between the different layers of the text is more intricate, as we are moving from the "highest *Trika*", which is a metaphysical concept that is probably without a socio-religious relation to the *Kula*, which, as we have seen, represents a plane within the *Trika*

with a specific mission.¹ The fact that a subsidiary topic, namely how an opponent of time in an undifferentiated reality, is more on the mind of the opponent adds to the confusion. For the doctrinal background on which time is dealt with is the *Kṛmīśāstra* and which belongs in some sense to the area of the *Trika*. One might be tempted to think that the first part of the *Varṇika* is not a systematic description of the five streams of the Śāstra, but a complicated argumentation to legitimate the *Trika* as a stream to the highest position. Through the dispensation of topics that it is covered by it and the vagueness of its references to religious reality the argumentation seems sometimes unconnected.

In verses 134d-135b the process of the creation of the universe, that is a reality from unity, is crystallized in the term *visarga*, "emission". The first meaning in our context is that of "pouring out creation" from an undivided state. Parallel to this one at least two other levels of meaning: (1) Creation symbolized as sound, where *visarga* is the letter of the Sanskrit alphabet of the same name which comes into being by a division in the *bindu*, the single dot, which signifies the expansion of the undivided reality. (2) The sexual metaphor of creation as *visarga* (*visarga*).² The *Kula* is frequently called "secret", perhaps because of its actual metaphors and practices, and this may account for the obscure language as well as the more poetical tone which our author sometimes adopts when dealing with it.

135d-135b is an attempt to devalue time as an objective reality by deriving it from the primary act of creation: the process of emission is not something that takes place on a time scale, but the differentiation involved in this process produces internal time as a by-product.

6.2 Time

verse 135d-139

The opponent does not accept this paradoxical account and confronts our author with a commonsensical definition of time:

The conveniently metrical, but ungrammatical singular *vibhajate* can be justified by taking "past" and "future" as separate since their boundaries to the present lie as to speak at opposite ends.

¹ See Koller (1997).

² See Pinnock (1995, p. 277) and P. J. J. Essed (1996).

Sāstras are not part of the five streams which are accepted by the Siddhānta, and of which the Siddhānta forms the highest, but are above it. Perhaps this is even to be understood as a slanted exegesis of the compound *parameśamukhodbhūta* in MVT 1.1. (and 1.7: *parameśamukhodbhūta*).

At this point the question suggests itself why it is the *Bhargasikhā* and not the *Mālinītantra* itself that is adduced as an example for the highest scripture. Naturally we can only speculate on the distinctive qualities of the lost *Bhargasikhā* that made it the candidate for this high position, but if we judge from the few quotations, it appears that the Tantra is adduced for the *īśvara* form of Śiva/Bhairava, where the pantheon consists of Śiva alone, i.e. without an entourage of powers. This form is indeed appropriate for the "highest" level, in which the pentad of powers is not yet manifest, but on which a concrete *śamānta*, namely the worship of *virabhairava*, takes place.

The *Mālinītantra* on the other hand would surely be seen by Abhinavagupta as including the same level, but not as limited to it, and would therefore not serve as a good example. It will become clear later that the *Mālinī* as the highest Trikatantra is not only beyond duality and therefore representing the "higher", but also capable of leading from the world of duality to this higher truth in as much as it integrates the Aghora face whose characteristic it is to devour duality. The sectarian frame-work of Abhinavagupta's Trika runs parallel to his doctrine of supreme non-dualism: it embraces duality, i.e. lower forms of revelation from the perspective of the "supreme non-dualism". Transcendence of time, duality and the like therefore represents only one aspect of reality, while the superior scripture or system is the one which accommodates "transcendence as well as immanence".²⁴

verses 163cd–164ab

If the emphasis is on *api* here, the verse would explain why there is not just one non-dualistic scripture, but a variety.

6.4 Trika Defined as "Half of Six"

verses 164cd–166

This is the definition of the Trika view of the Śaiva canon. At this point in the text the author has sufficiently defined the sixth stream and has shown that the pentad of streams that is known to his wider audience of dualists is derived from

it. The author will return to the details of this interpretation of *ṣaḍardha* at the end of this chapter.

The word Trika is more commonly interpreted as the triad of *nara*, *śakti*, and *śiva*,²⁵ or *parā*, *parāparā*, and *aparā*, but here Abhinava interprets the word *ṣaḍardha*, which could be taken as merely a synonym for Trika, but which according to his teacher is not just a synonym, but conveys a different sense. It implies that the doctrine of the Trika is derived from half, i.e. three, of the six streams, namely the highest stream (*ūrdhvordhva*), the Vāma and the Dakṣiṇa (cf. 394). It is not quite clear why the author quotes his guru for this doctrine, as he quotes scripture for the same in TĀ 37.25ff, where he says after describing the MVT as the ultimate essence of the Vidyāpīṭha:

This has been taught in the *Ratnamālā* by Śiva: the essence of all Tantras is the Kaula doctrine, which is based on the Vāma and Dakṣiṇa, and fuses both. [This is to be found] in the doctrine of the *ṣaḍardha*.²⁶

There is however one problem with this: the text goes on to describe the defects of the Vāma and the Dakṣiṇa, but also the Siddhānta without apparent reason, and one could form the idea that this trinity consists rather of the Siddhānta, Vāma and Dakṣiṇa. One would also find other passages that at first sight confirm such an interpretation. As mentioned in the introduction, Jayaratha in his commentary on TĀ 1.18 expounds such a trinity, and it is also used in the etymology of *Trisirobhairava* in 395cd–397. This is probably the reason why DYCZKOWSKI has explained the problematic *pūrvardha* with a spatial interpretation: "The '*pūrvardha*' seems to refer not to the 'half on the west side' but that 'in front' of Trika, i.e. the Siddhānta-, Vāma-, and Bhairavatantras of which Trika is the essence."²⁷

It is however hard to believe that Abhinavagupta would have tried to defend an explanation of *ṣaḍardha*, according to which the 'half' would consist of four, namely *ūrdhvordhva*, *Īśāna*, Vāma and Dakṣiṇa. As will be explained later, the trinity of *Īśāna*, Vāma and Dakṣiṇa (395cd–397) is used by author to make a different point. But here the *pūrvā* must refer to those Sāstras that are

²⁵ *naradaktīvātmakam trikam* PTV, introductory verse 3.

²⁶ *uktam śrīratnamālyam etac ca parameśinā ||25|| aśeṣatantrasāraṁ tu vāmadakṣiṇasā dīritam | ekatra mūlīnam kaulam ṣṣaḍardhakasārasam ||26||* Similarly in the *Levāntaśāstra*, quoted in SANDERSON (1986), p. 186, footnote 83.

²⁷ DYCZKOWSKI (1988), p. 174. In order to give the passage a spatial interpretation, we would have to assume a projection of the six streams into two dimensions. We could adduce the Bhīṭa figure (KREISEL (1986), p. 61), where Vāmadeva and Aghora are in the eastern half, but it is unlikely that our author had this specific sequence in mind.

6.6 Īśāna

The lengthy section that follows is a characterization of the five faces, but interspersed with digressions.

verses 171cd–174ab

It starts with the Īśāna-face, which stands for the appearance of objects inside consciousness, but without a projection of duality. Since this face is directed upwards towards the light, its characteristic is that of dissolution. There is however a subtle activity of the power of action in it.

The purpose of the following verses is to differentiate this intermediate state from the manifestation of the levels below *māyā*. In contradistinction to *spanda*, which is defined as an indistinct vibration, the *sphāra* mentioned here allows of some activity, but is to be distinguished from the “normal” activity of the *kriyāśakti* in the “impure path” (*aśuddhādhyāna*) of the universe.

174ab quotes MVT 1.26. See SANDERSON (1992), p. 300ff, for a detailed commentary on this monistic reading of the otherwise purely dualistic statement in the Tantra.

6.6.1 Non-duality of Action

verses 174cd–175

I have adopted J₁'s reading in 174c which gives the sequence *śuddha*, *śuddhetara* [= *śuddha* plus *aśuddha*] and *aśuddha*, and thereby avoids the awkward *aśuddhetara* of the K_{ed}. One could of course argue that this usage is elliptical and *śuddhetara* is more likely to be understood as equivalent to *aśuddha* rather than as a *dyandra*. This is not impossible: as the argument needs only examples of impurity, the “pure” could have been omitted and we might interpret 174c as “intermediate (*śuddhaśuddhetara*) and impure (*aśuddha*)” by reading *śuddhetara* in *śuddhaśuddhetara* as equivalent to *aśuddha*. But I think the subsequent discussion and the *viśva* in 174d point to the easier interpretation.

The last line is an attack on the Siddhānta model of creation, according to which Śiva is not in contact with the impure levels of the universe. There lower creation is initiated by a liberated soul, Ananta, who is vested with power and authority by Śiva. It is not possible to counter the Siddhānta in this point directly, as MVT 2.24cd–25 contains one of the classical formulations of this doctrine that is quoted even by dualists. But from the perspective of the non-dualist the Saiddhāntika model is flawed, because it presupposes an influence of time on Śiva. The following verses are devoted to this topic by demon-

ing that even in human experience there are instances where such a gradation cannot be accepted, and much less for Śiva, whose powers are incomparably vaster. This proves to the non-dualists that such a deism is untenable and the division into pure and impure ultimately invalid.

verses 176–179

The text is too elliptical here and I suspect a lost line after 176 that provided the verb.

The quotation in 177cd is from the lost *Tattvārthacintāmaṇi* by Kallaṭa and appears also in the PTV and the TĀ.³³ In the context of the *Tantrāloka* our author tries to get a slightly different meaning out of the quotation. It occurs in a passage that describes the gradual obliteration of duality. In this process of meditative awareness of perception, differential thought (*vikalpa*) as well as the *tuṭis*, i.e. the sixteen moments of a perception, decrease and the thought-free awareness of the perceiver emerges (TĀ 10.200). The entry into Śiva has only two *tuṭis*, one continued with the owner of the power (*śaktimat*) and one with power itself. One should concentrate on the second to gain omniscience and power to act (207), because the first is merely the full and undifferentiated consciousness, in which no objects and actions are possible (209). It thus transcends the world and is not useful for the Yoga of the Śaiva householder envisaged by Abhinava. For this concentration on the second *tuṭi*, he quotes Kallaṭa and understands *tuṭipāta* as the ‘elapse of the [first] *tuṭi*’, i.e. ‘the second’.

Nevertheless the *api* introduced into the same quotation in the *Vārtika* and the hopefully simpler context lead to the straightforward interpretation for *pāta* as “duration”. For a similar conception, cf. the description of *paśyantī vāk* in PTV, p. 4f: *na hi prahumamūkhāle bhede vrasphurati*.

The verses up to 181 provide examples of non-duality in human perception. As 177ab indicates, the examples are taken from areas where individuals can attain to such a perfection in human crafts or art that their attention to detail is fused into a single act of intuition.

In 178d the meaning of *prakaraṣati* and the comparison of the mind with a sword is not clear. From the examples that follow, we can infer that the mind is able to extract details of perception in “no time”, but applied to the sword the image is difficult to interpret.

³³ *yad āhuh śrīkallaṭapādāḥ tuṭipāte sarvajñatvasarvakartṛvalābha itī*, PTV, p. 103. And TĀ: *labha cokatā kallaṭena śrīmatā tuṭipātagaḥ | labhah sarvajñakartṛve tuteḥ pāte ‘parā tuṭi’* [10.208]. DIVYĒDA (1983a) adopts the reading from the PTV in his collection of citations from lost works, but Jayaratha's commentary (TĀV 10.208) has again a different reading: *yat tattvārthacintāmaṇiḥ ‘tuṭipāte sarvajñatvādash’ itī*.

division would lead to an inconsistency in the interpretation of *upādhi*. The argumentative structure of the question is therefore as follows: limiting adjuncts can only have an influence on reality, if we assume a division between Śiva and the world. This is of course strongly rejected by our author, but with an *opāya* interpret it in the following way: in the opponent's, i.e. the *Saiddhāntika*'s, account of creation there is a division between Śiva and the world, that means, from the perspective of the non-dualists, that the *Saiddhāntika*'s Śiva is not able to accommodate objects that undergo change. But as Śiva is an all-pervading reality, there must be a place of contact between the world and Śiva, and there – we must assume – the objects are miraculously inactive, if Śiva's nature is to remain unchanged. With the absurdity of the idea proven, the author can affirm the unsurprising solution: the ontological status of Bhairava, as we have seen in previous passages dealing with the Pratyabhijñā theory of *ābhāsa*, is radically different from manifestation and any influence of the manifested duality on the manifesting light is impossible. Therefore the reading of *K_{ed}* in 203*d* has to be dismissed, as it does not provide an answer to the question in 200*cd*. The answer cannot be the denial of *upādhis* and duality as in the *K_{ed}*'s readings, but to show that all divisions are on the side of the appearances, and not on the side of the light.

verse 204

For the opponent the discrepancy between the appearance and its source as regards their qualities is not explained, unless one would regard the one as real and the other as unreal. But for Abhinavagupta reality is the appearance of God as a variety of forms.

verses 205–206*ab*

The opponent brings up a contradiction: if everything that appears is real, dreams too should be real, but dreams lack the causal efficiency that is characteristic of 'real things'. The author therefore ought to clarify his definition of reality and appearance. The issue is, however, not addressed here and the reader is referred to the section about dreams (921ff, 1000ff). There the waking state is defined as the appearance of a variety of manifest forms, whereas in the dream state appearances are unstable. Despite their fundamental identity as appearance, causal efficiency is limited to the realm of duality, which means to externally perceived things.⁵⁰

6.7 Tatpuruṣa

verses 205*cd*–207*ab*

ummeṣa is here as in 92 and 386*d*, but unlike 197*c*, used for *cit*! In 933*a* too *prameṣa* seems to stand for *cit*, but there the case is even less clear, because *icchā* is not named and the series is used for a different argument, namely to describe the twelve Krama deities as an extension of the five powers.

In the present case the reason for the choice of words might be the image of "awakening", i.e. the arising of the light in the east, where Tatpuruṣa resides. The metaphor of light is used for the description of the directions that come into being with the five faces, but this light is – if we are allowed to extend the image – not the light of knowledge emitted by the moon, but the light of the sun, in which objects are manifested, until they dissolve, when the sun sets in the west (Sadyojāta).

verses 207*cd*–209*ab*

The author now tries to explain the name "Tat-puruṣa" as 'its [i.e. the *tṣvara-tatva*'s] perceiver'. The face is said to be "clearly recognizable", either because of the division between subject and object, or because it is the eastern face which is connected to the light. The details of this 'etymology' are however not clear.

It is noteworthy that neither of the usual sequences of the faces, the "vedic" starting with Sadyojāta, and the "vertical method" (*daṇḍabhaṅgī*) starting with Īśvara are used here. The logic behind this sequence is probably to show that Īśāna, Tatpuruṣa and Sadyojāta form a group against the remaining three, namely *ūrdhyoṇḍhya*, *Vāṇudeva* and *Aghora*.

verses 209*cd*–210*ab*

Here the fact that the *Gāruḍatantras*, which deal with the cure of snake-bites etc., are associated with the eastern face has to be explained, but the logical connection to the previous verse, expressed by *ata eva*, is not evident.

verses 210*cd*–211

The *Gāruḍatantras*, which would have to be dismissed as lower scriptures of purely magical, or medicinal value, acquire metaphysical legitimation in this account: their ability to avert negative influences is reinterpreted as a stabilization of a creation that is always in danger of falling back into non-duality, just like children are more easily seized by the nine *grahas*.

verses 212–213ab

Following the dictum that the teacher should expound the contents of scripture Abhinavagupta does not provide us with the text, but only with a summary of MVT 2.60ab. The connection of this quotation with the Īśāna face may not be self-evident, but becomes clearer if we look at TĀ 9.310. There the same line from the *Mālinī* is quoted for a definition of “superiority” as implying “the state of pervading [the lower]” (*vyāpṛtā*). According to Jayaratha superiority is not a temporal or spatial category, but a gradation of quality. The higher is that which pervades the lower.⁵¹

6.8 Sadyojāta

verses 213cd–214

Although this could be taken as an answer to the question in 200cd–201ab, it is part of the definition of Sadyojāta who is related to the power of volition (*icchā-sakti*).

verses 215–218

The idea of a disappearance of all objects in Sadyojāta is developed in order to explain the characteristic of a specific group of scriptures. We would expect that these refer to the *Bhūtantrās*, but there is no indication for that. The only correspondence that is established here is that between Sadyojāta and *suṣupti* – mediated by *icchā*.⁵²

218 makes it clear that “disappearance” is only the “manifestation of disappearance” within the light.

verses 219–223

This short digression on reality, determinacy and the inconceivable power of God is perhaps motivated by the paradoxical description of Sadyojāta. It emphasizes the point that “unreal things” exist either as “real imaginations”, or, at all, and that Sadyojāta’s sleep is therefore only apparent.

6.8.1 Excursus: The Justification of Repetition

verses 224–229

Judging from the retaliation in 239 the *hanta* in 224cd is probably polemical.

For *auccitya* (226) in the sense of “habitation”, see PW which refers to *Kaṭhāsaritsāgara* 24.95 etc. *janah* sa in 226b could mean “you” as opposed to *ayam janah*, but the context demands a more general statement.

It is tempting to understand *augha* as “flood” and as referring to inundation, but *kṛṣ* (“plough, till”) would then have to be taken very inaccurately as “cultivate”.

aṅkurakandalaiḥ in 227a could be understood as “sprouts and shoots”, but the comparison with the plantain whose stem is considered to be “without essence” (*asāra*) is more appropriate here.

For *marmasthānam* in 226, cf. TĀV 28.396.

The reader will welcome the lively interruption at this point. The opponent – here we might better imagine one of his disciples – accuses him of repetition and the response is a string of comparisons that aim at justifying the recapitulation of crucial doctrines. Mere repetition is of course rejected by our author (e.g. in TĀ 37.31).

229 A similar comparison, with devotion as the axe, is to be found in *Hara-vijaya* 47.31.

verses 230–234

Without the conjecture in 230b the contrast expressed by *api* would be very weak indeed.

For the identification of *kapittha*, see MEULENBELD (1974), p. 536.

With verse 230 the author resumes the description of Sadyojāta. Although the *Bhūtantrās* that are usually attributed to the Sadyojāta face are said to deal with exorcism, the actual description in 232–234 applies more to the otherworldliness of what might seem to be a Kāpālika, or perhaps Pāśupata, practitioner.⁵³ But in the system of the *pañcasrotas* the Pāśupatas (*atimārga*) appear as associated with *Tatpuruṣa*, and this takes places on a different level.

⁵¹ By the way, the stereotype *kapālamāṭhahāraṇa* occurs, for instance, in *Sivaśūdanḍatantra* 9.31c. In *Yogavāsiṣṭha*, *Nirvāṇaparakrama*, *pūrvārdha*, 18.10a is applied to the mothers. It could describe Aghora in *Netraṭantra* 9.24a, but there the matter is not so clear. If we assume that the verses are construed symmetrically, i.e. that two Pādas describe one face each in 9.23–25ab, then the attribute could indeed apply to Sadyojāta! On the other hand the text applies this description explicitly to Aghora in 10.4a.

⁵² The same quotation is used in a similar context by Kṣemarāja: “yo hi vṛttad-gaṇaḥ śūnyo ‘nāstīti’-vṛttad-gaṇaḥ” in *śaṅkara ardhavā vṛttakṛtā rāmaṇyaṇya*, *Saṅkṣepaśāstra*, vol. 9 (p. 72).
Kṣemarāja’s commentary on 50–51 for the correlation of *suṣupti* and *icchā*

emphasizes that the manifestation of duality in a non-dual reality does not bring about a division in the manifesting light itself. But in order to produce the appearance of duality, which is primarily the antagonism between the subject and the object of experience, the "power of Śiva" has to create lower states of consciousness, in which this duality can be perceived. Those states, i.e. consciousness as knowledge (*mitirūpā saṃvīt*), naturally follows its objects, just like material forms are by nature inclined to dissolve into the elements from which they originated.

verses 245–246ab

A general example to explain why consciousness, because of its fullness, has the natural tendency to flow into lower states. The same idea is quoted in II. 100–101, but no source for the quotation is known.

verses 246cd–247ab

The opponent seems to accept the natural flow towards objects, but not its selectiveness. If this selectiveness is not due to any external influence, but to its own determination, it would follow that consciousness is necessarily connected to desire.

verses 247cd–248ab

Abhinavagupta cannot deny this, but phrases his acceptance very carefully, and then reinterprets this peculiar kind of *rāga* as merely the toleration of the influence of something else, rather than a *desire* for something.

6.9 Sadyojāta (continued)

verses 248cd–251ab

The opponent tries to stir up another contradiction, but the author is suddenly reminded of his main topic and goes on to explain the western face of Sadāśiva in the terminology of the process of perception. The passage describes how consciousness becomes contracted and is gradually emptied of all the parts involved in the process. The completion of it leaves the consciousness in a void similar to the state of dissolution at the end of a *kalpa*. This is then linked to Rudra, the deity presiding over the resorption of the universe (*saṃhāra*).

verses 251cd–252

At this point the author provides us with an overview of the correspondence

between the causal deities (*kāraṇeśvara*) and the five faces in order to show that the description of Rudra refers to Sadyojāta. The future tense (*bhaviṣyati*) indicates that Vāmadeva and Aghora are still to be described.

The emendation of the transmitted reading *kajo* is based on the required sense "Brahmā". Abhinavagupta uses *abjojah* (TĀ 26.2) for Brahmā, which does not help here except that it proves that he does not hesitate to play with words. To assume an error for *kaji* – which would be formed analogous to *sarojin*, which is attested as an epithet of Brahmā – is paleographically conceivable and furthermore restores a *ra-vipula* from a Pathya Śloka.

This would lead to the following set of identifications:

Sadyojāta	Rudra
Tatpuruṣa	Īśvara
Īśāna	Sadāśiva
Vāmadeva	Viṣṇu
Aghora	Brahmā

If we compare this list with the one given in the introduction, we note a transposition of Rudra and Brahmā. Since the identification of Sadyojāta with Rudra is corroborated by the wider context and cannot be due to textual corruption, we cannot but assume that our author has altered the identification, to which he in other places adheres,⁵⁹ to fit his context. That this should be done with such an important category is remarkable.

In the present context the use of these deities has notable implications. As the set of *kāraṇeśvaras* sometimes includes *anāśrita* as the sixth, the identification hints at the correctness of the highest, sixth "stream" (*srotas*) above Īśāna. It is perhaps also a way to suggest that in a sense Sadāśiva, who represents the Śaiva-Siddhānta, is not the deity that – as in the Siddhānta model – encompasses the whole canon through its five faces, but that Sadāśiva's scope is really that of the Īśāna face, and that the other faces are open to a different exegesis, namely that of the Trika. In other words, to confine Sadāśiva to the upper face is to limit the influence of the dualistic Siddhānta to a part, which is

⁵⁹ Cf. Bhṛadvimāśinī III, p. 309: *tata eva brahmanāyakeṣu viṣṇusagṇā rudraśānta-īśvara-brahmādhyaṣṭa-kūṭa-śiva-śivabrahmarandhro 'nāśritāmakaśaktisopānoparipadaḥ kāraṇa-śvarasāṅgah paramaśvaraḥ*. Here the sequence of causal deities corresponds to the normal sequence of faces beginning with Sadyojāta (see introduction). Five causal deities are mentioned here in 254, *Sāṅkhatīśāntakāloṭṭara* 23.9cd–11 and *Netraṭantra* 7.23. Compare also *Samalambhupaddhati*, *Nirvāṇadīkṣāvaidhi*, 233–236, and the list in BRUNNER-LACHAUX (1977), Appendix XI.

– as we have seen in the interpretation of 165 – excluded by the definition of the Trika. Another indication of the tendentiousness of Abhinavagupta's interpretation here is that the sequence of the five faces will culminate *soon* with Vāma and Aghora – the two faces that are part of the *ṣaḍardha* and therefore the most important for him in the context.

verses 254–255ab

The required sense forces us to understand *anya* in 254a elliptically as *anyatman*.

Here the word *brahman* is explained in a way which reflects the capacity of these five faces or powers to remain internally undivided (199ab), while displaying division on the outside. The image of the five-faced Sadyojāta, a thus expressive of this differentiated, but undivided structure, and the doctrine that every face contains all five powers, but emphasizes only one, is reflected in the notion that each of the five faces is again fivefold (378). This doctrine may also account for the fact that a clear correlation between one power and one face does not emerge from this text.

In 254 the five causal deities (*kāraṇeśvara*) to which these five faces correspond are introduced and their name explained as the 'causes' for the predominate of one of the five powers in every face.

verses 255cd–257

The complicated description in 256 possibly attempts to circumvent the objection that the state of *rudra*, being described as "contraction", i.e. the absence of manifestation, could play any role in this stage of creation.

The quotation in 257 is IPK 3.2.1: "Such being the structure of reality, Rudra is the deity that presides over the state in which this subjectivity endures without subject; Brahman and Viṣṇu reside in the flowing of the differentiated without real reality."⁶⁰

With the passage inserted by K and J₂ the following – metrically correct – text would result:

*Abhinavagupta-jyotiḥśaṅkṣaḥ ca śāntaśchitta-kṛmāḥ kṛdāntaḥ |
Abhinavagupta-jyotiḥśaṅkṣaḥ ca śāntaśchitta-kṛmāḥ kṛdāntaḥ |*

⁶⁰ *Abhinavagupta-jyotiḥśaṅkṣaḥ ca śāntaśchitta-kṛmāḥ kṛdāntaḥ | Abhinavagupta-jyotiḥśaṅkṣaḥ ca śāntaśchitta-kṛmāḥ kṛdāntaḥ |* The translation is from the text in the *Śaṅkṣa* (1996a), p. 177.

Although *bhrama* is certainly a corruption of *brahma*, I am unable to emend this into a meaningful sentence, which makes the question whether to include this passage less relevant.

verses 258–259

One will find Saiva interpretations and *nirvacana*s for Sadyojāta that analyse the name as *sadyo-jāta*,⁶¹ but also *sadyo-jāta*.⁶² In the present context, Abhinava reads first *jāta* and then *ajāta* through repetition.⁶³

As indicated above the idea of an existence of contraction inside manifestation needs special emphasis, as the more natural result of contraction would be the resorption of manifestation. Here the state of Sadyojāta, although 'contraction' by nature, has to exist in order to interact with the other faces in the production of scripture.

6.10. Vāmadeva

Having dealt with the Īśāna face, which despite being the "highest" is devalued by its inability to include the lower, and also with the eastern and the western faces, which are "without evidence",⁶⁴ the author now turns to the remaining two faces, i.e. Vāmadeva and Aghora.⁶⁵ The next ten verses (260–270) seem to describe Vāmadeva, but their internal logic often remains opaque.

verses 260–262ab

anyatman: the universe in its *sthiti*-phase, which corresponds to Vāmadeva. The emphasis on *sthiti* is corroborated by 263cd.

verses 262cd–265

The identification of emptiness with the state of deep sleep (*suṣupti*) permits a short anticipation of the passage on the five states of consciousness, i.e. waking, dream, profound sleep, the "fourth" and the one "beyond the fourth". For details, see the passage starting with 92/cd.

⁶¹ *Chaitanyam* for the name used for Sadyojāta in *Abhinavagupta-jyotiḥśaṅkṣa*, 3.4, and *anyatman* in 254.

⁶² *śāntaśchitta-kṛmāḥ kṛdāntaḥ*, *Abhinavagupta-jyotiḥśaṅkṣa* on *Manuṣya-jyotiḥśaṅkṣa*, 3.4.1.1.

⁶³ *Chaitanyam* for the name used for Sadyojāta in *Abhinavagupta-jyotiḥśaṅkṣa*, 3.4.1.1.

⁶⁴ According to his *anyatman* (3.4.1.1.1) see introduction, p. 29.

⁶⁵ *Abhinavagupta-jyotiḥśaṅkṣa* (1996a), p. 212–213.

verse 266

The second *vibhūḥ* is probably corrupt; perhaps we ought to read *prabhūḥ* instead.

verse 267

This verse shows that each of the five faces is not simply correlated to one of the five powers. There is indeed an emphasis on one power in a specific face according to the table given in the introduction. Vāmadeva should be linked to *ānanda* and this is certainly the background for 275 – , but an emphasis of one in an organic, integrated whole. The pentad of powers works in each face and for this reason each face is again fivefold. I suppose that the author would justify this with the *sarvasarvātmakavāda* that he has already mentioned (cf. 132, 253 and 378).

verses 268–269

This explains that the experience of void prevalent in Sadyojāta prevents the differentiation of being and non-being etc. The conjecture in 269b is based on the quotation in the next verse.

verse 270

The source is Utpaladeva's *Aṣṭāṅgapramāṇasiddhi* 1: *yathā sadasatām naiva viśeṣo 'sti nityātmani | jaḍajāḍānām apy evaṃ nāsty asāv iti niścayaḥ ||*

verses 271–272

In 271b one Śāradā mistake can lead to the opposite sense: J's reading *vimṛṣa* could mean "becoming conscious of own and other [and thereby obliterating it]". But *cidanuprāṇā* is more naturally connected to supporting differentiation. Cf. *ĪPV*, vol. 1, p. 242: *iti tadānuprāṇā vikāparūpā*.

verses 273–274

vāmah in 274d could mean just "adverse to", but the preceding two lines suggest this more witty interpretation.

6.10.1 Vāma as Beauty

verse 275–277

Here the general characteristic attributed to the "left stream", i.e. the technique of attraction in erotic magic, is reinterpreted as an expression of the aspect of

ānanda and *sambhūga*. Elsewhere (TĀ 38.27d) Abhinava talks of this stream as being interested mainly in magical powers.

verses 278–279

This describes the desire for appropriation as the main focus of meditation in the Vāma.

The *na* transmitted in all the sources in 279b does not make sense, but is an understandable scribal error.

verse 280

The introduction of the quotation by *tathā* evokes suspicion about its authenticity. The *tathā* – with or without the following verse – would have to be a comparatively old insertion, since all sources transmit it. But more important than the decision to retain or dismiss the verse, is the question as to its source: it occurs in the *Nityāśoḍaśikārnava* (4.46), which is sometimes thought to be not necessarily later than Abhinavagupta, but a work of which he was not aware. The historical implications of this quotation might lead one to argue that this is one of the "floating verses" which appear in different works, but until more works which actually contain it are brought to light, we must assume a direct quotation. The possibility of the verse being interpolated in the *Vārtika* does not solve the problem, as our author quotes it again in the *Parātrīṃśikāvivarṇa* (p. 229)⁶⁶ and adapts it in TĀ 5.94cd–95.

DVIVEDA had tried to defend the theory that Abhinava knew the *Nityāśoḍaśikārnava* by referring to the phrase *nityāntravidāḥ* in TĀ 28.123, whereas GOUDRIAAN thought that Abhinavagupta did not refer directly to this text.⁶⁷ In the introduction to the second edition of his *Nityāśoḍaśikārnava* DVIVEDA reaffirms his conclusion by presenting more evidence: "It is now established beyond doubt that during Abhinavagupta's time the *Nityāśoḍaśikārnava* was a well-known work, as he mentions not only the 'knowers of the Nityāntras', but also quotes from the *Nityāśoḍaśikārnava* [the verse starting] *kāmena kāmaya* in the explanation called *Tattvaviveka* as well as the phrase *e-okāragataṃ bijam*."⁶⁸ If we take into account Jayaratha's mention

⁶⁶ See GSO.1 (1985), who refers to the *Vārtika*, translates 281–283 and provides further interpretation.

⁶⁷ GOUDRIAAN AND GUPTA (1981), p. 60.

⁶⁸ Abhinavaguptena na kevalaṃ nityāntravidā eva smṛtāḥ (upo. pr. 8), api tu parātrīṃśikārnavaḥ kāmāyākyāne (pr. 229–230) tena nityāśoḍaśikārnavaḥ kāmāyākyāne (pr. 246) ity e-okāragataṃ bijam (1.100) iti ca vacanam api smṛyate iti nūnaṃ samasye grantha eṣa prasiddha āsīd ity aṅgānāṃ vivādasyāvastaroh |, p. kha.

given in a variety of disparate actions, but their convergence in a single purpose is enough for Abhinavagupta to deny this.
series 300ab "For the same reason" refers to 297ab.

series 300cd-301ab

The opponent disagrees with the theory of unification through action and adduces the example of perception, in which different causes are involved but do not become one during the process.

series 301cd-304ab

Our author emphatically rejects this view and shows the inconsistency in the opponent's argumentation: in order to explain action we cannot but assume the difference between, for instance, the faculty of sight, the lamp and the causal process is ultimately unreal. If they were separate entities, no single result could ensue from their cooperation.

series 304cd-308ab

This concludes the discussion of the power of action.

6.11.2 The Agent

series 308cd-309ab

Starting from the assertion that Śiva is not divided by the results and agents of actions, the opponent raises a question on the concept of the limited agent in contradistinction to the universal agent Śiva: Even if we accept that the power of action unifies objects and thereby destroys division, it is not clear how the limited agent, i.e. consciousness identified with a body, relates to the process.

series 309cd-310ab

Without the emendation to *ut* the sentence hardly makes sense. I take it to be the repetition of the opponent's phrase "*katham paśavaḥ kuryaḥ*". For Abhinava the question is evidently self-contradictory and therefore rejected.

series 310cd-311ab

The creation of an earthen pot is one of the stock examples used in Indian philosophy to illustrate causation, especially to distinguish the efficient ('potter') from the instrumental cause ('clay').

series 311cd-312

The op in 311d is, I think, out of order (*ślokanakṛmā*) and refers to "the potter".

As the sequence of the three lines as transmitted in all manuscripts does not follow the logic of the argument, I have moved what seemed to be the conclusion to the end. One other slight oddity in the text as transmitted, namely the position of *namo* at the beginning of a line, but after a first line of objection, can thereby also be resolved.

If it is only the identity of the agent with Śiva that is effective in causation, all individual causation is only Śiva's causation. The opponent now reverses the argument and says that if it is this non-difference of the potter with Śiva, then the potter would partake of universal causation and would in a sense also be the agent in the production of a cloth,⁸¹ and therefore everything else, as Śiva is the cause for everything.

series 313

After this preparatory argument follows a serious objection: The law of *karma*, i.e. the future effect of actions on their agent, would be rendered invalid by this theory.

series 314-315

This describes our author's concept of *karma* and at the same time immunizes his position against any objection: there is in fact no result of past actions, but only for those who have this insight. In other words, objections are useless, because those who do not understand this theory are indeed bound by *karma*.

This is a side-swipe against the Saiddhāntika, who maintains that in order to be finally liberated at death, the initiate has persevere in his daily observance in order to nullify the *karma* that is incessantly building up.⁸² His life after initiation is seen merely as the rest of his *prārabdhakarma*, which continues like a potter's wheel, but is destined to come to an end.⁸³

The dualistic Śaiva-Siddhānta explains the unliberated state with the concept of *mala* – an impurity conceived as a substance that has to be removed by initiation – with *māyā* and its products, whereas Abhinavagupta's interpretation of *mala* is based on MVT 1.23d which defines *mala* as ignorance.⁸⁴ Accord-

⁸¹ Weaving is another craft adduced as an example for creation.

⁸² There are of course exceptions, like the *nirbhāṅdikā* for those who are incapable of performing *samāsa*, but this seems to be more a social compromise than a convincing exemption of the doctrine.

⁸³ See SANDERSON (1995), p. 206.

⁸⁴ See Tā 9.60f, and 13.41cd-128. For the dualist's concept of *mala*, see Rāmakaṇṭha's *Śaiva*.

ing to his school this "impurity" (*mala*) falls into three parts, *āṇava-*, *kāma-* and *māyīyamala*, which means that both *māyā* and *karma* are reinterpreted as a form of ignorance.

verses 316–318ab

Abhinavagupta here describes and refutes the theory of an inactive, merely experiencing consciousness whose "agentship" is only apparent. For our author adducing the Sāṃkhya doctrine of an active *prakṛti* that binds the inactive soul, I understand this as a philosophical pattern introduced by a Saiddhāntika when talking of *prakṛti*, means *māyā*, which in his dualistic system is different from Śiva.

verses 318cd–320

By rendering *vythā* not adverbially ("wrongly"), but rather freely as "nonsense", the translation intends to capture the cumulative effect of the intensive *jagāva* ("to assert obstinately"), *vythā* ("wrongly") and the derogatory description of those who adhere to this doctrine as misguided. The force of *grhe* is not clear to me (perhaps "privately"?).

In TĀ 10.46–50 Abhinavagupta allows a metaphorical interpretation only if there is a real entity or quality to which the metaphor refers.

verse 321

I suppose that *parigīyate* implies "taught in the Śāstra".

verse 322

As far as I can see the verse only makes sense if we understand *prayojana* in the sense of *prayoga*.

verse 323

The second line is possibly corrupt, at least not understood by the present author. In the first pāda the transmitted text is unmetrical; without an intelligible second half the conjecture is of course extremely tentative.

verses 324–325

Here the opponent, or a disciple, offers a solution for the dilemma of an active self thought to be identical with an inactive God.

commentary on *Kīraṇatantra* 2.11ff, see GOODALL (1995), p. 149ff.

verse 326

This verse might be directed to his young students, but could also be just the usual insult of the *pūrvapakṣa*.

verses 327–329

In other words, a differentiation in these three qualities is not sufficient to account for individual agentship, because these three qualities always coexist as potentials.

In translating this set of question and answer (328–329), I took *nanu* as an indicator for the question; but 328 could also be the objection, weakly indicated by *kīṇi*, and 329 the answer. 329 would then run smoothly into the next verse, but leave *nanu* as introducing the answer – which is very unlikely.

verses 330–334

Abhinavagupta now reduces activity to a quality of knowledge pertaining to God. The conjecture in 332b is only an attempt to get some sense into these difficult verses.

verses 335–338

This is a short discussion of various theories which are then rejected. In 338, for instance, the possibility that the self is the agent not by virtue of its own activity, but by manifesting universal agentship through its qualities, is briefly mentioned.

verses 339–340ab

This, however, would conflict with the theory of liberation. If the presence of those qualities alone would be sufficient to experience the result of actions, then – given the pervasiveness of the selves – a liberation from *karma* is not possible, as their presence in other selves would be enough for a reappearance of *karma*.

verses 340cd–342ab

From here on follows the author's conclusion. If God is the ultimate cause for every part of a complex process that seems to have its own causes, nothing remains to be done for the individual agent.

verses 342cd–344ab

The universal causation by God extends even to the minute details. This conclusion, derived from the Pratyabhijñā doctrine of manifestation and of God's

absolute autonomy, leaves nothing to do for the individual. 343cd could also be read as another attack on the Siddhānta concept of indirect causation through Ananta.

verses 344cd–345ab

It is of course impossible to say whether the Śāradā manuscripts used for the Kē. actually read the *avagraha* in 344d, but 'bhede' would not serve the argument.

This settles the question on *karma* that was raised in 313. There is no individual soul that could independently of God create *karma* or be influenced by it.

verses 346cd–347

The author finally takes up the main thread of argumentation by identifying the power of action with the southern face (Aghora).

parā in 347b could also mean that the *kriyāśakti* or the Aghora-face is identified with the *parāśakti*.⁸⁵

verse 348

Here the fact that Aghora is directed to the South is "explained" with the second meaning of the word *dakṣiṇa*. The second line is not clear to me.

verse 349

The opponent, probably accepting the previous argumentation, wonders whether anything can ever become an agent. But for Abhinavagupta, who seems to understand *bhāvāḥ* as "beings" rather than just "things", this is the starting point for a description of the liberated state.

verses 350–352

In order to put the doctrines connected to this face into the right perspective the following passage has to show how this power of the southern face is responsible for liberation and is therefore appropriately called "non-terrifying" (*aghora*) and "kind" (*dakṣiṇa*).

verses 353–354ab

This is a quotation of MVT 3.33. There the powers of Śiva that are "not terrifying" are attributed to the goddess Parā. In the preceding two verses in the

MVT the terrifying powers had been attributed to Parāparā and the "extremely terrifying" to Aparā.

verses 354cd–355ab

The quotation is of *Spandakārikā* 48, which is also quoted in TĀ 13.266. The idea is also used in Kṣemarāja's *Pratyabhijñāhṛdaya*. Sūtras 11 and 12.

For Abhinavagupta the emphasis must have been on 'jñātā' to which I have therefore in the translation subordinated the other attribute 'svamārgasthā', – which, by the way, is omitted in the parallel (TĀ). For the different interpretations of the commentary on this verse, see DYCZKOWSKI (1992).

6.11.3 Phonematic Emanation

The power Parā mentioned in 354 is not only one of the three powers of the Trika,⁸⁶ but also a name for the highest form of speech (*parā vāk*). In his attempt to associate the power of action, the goddess Parā and the highest level of speech, Abhinava now proceeds to give an account of the "great creation" (*mahāśrī*), i.e. the creation that starts with the Sanskrit alphabet.⁸⁷

verse 355cd–357ab

The transmitted reading is metrically faulty and an emendation to *krōḍikṛtau* seems to be the only way out.

The first creation that appears when the power of action "opens up" is the Sanskrit alphabet in its normal order (*mātrkā*),⁸⁸ i.e. from *a* to *ha*. This happens on the highest level of speech (*parā vāk*), where a differentiation of letters has not yet taken place and they therefore appear only in an abbreviated form. This indistinctness expresses itself on the phonetic level through the grammatical rule of contraction (*pratyāhāraṇyāya*) according to which the combination of the first (*a*) and last letter (*ha*) of a series encompasses all that lies in between. The lack of differentiation in this contraction is expressed by the *bindu*, the dot that represents the *anusvāra* and is interpreted as the undifferentiated reality. "By resting in the *bindu*" the first articulation or awareness of sound is that of "I" (*a-ha-m*).

⁸⁵ See SANDERSON (1990b).

⁸⁷ See PADOUX (1990), Chapter 5: Phonematic Emanation, and especially p. 306ff.

⁸⁸ See TĀ 15.115cd–120e for the ritual placement of this series of letters onto the body (*nyāsa*).

verses 365d–365ab

In this passage the importance of the Śāstras created from this face is emphasized through the complexity of its description.

One might consider to emend *bhava* in 362a to *abhāva* in order to add a fourth state of absence of both fullness and emptiness.

vāmācāra in 364d is translated as “transcendence” according to a definition given in TĀ 15.278, where the practitioner is enjoined to perform the ritual with the impure left hand, “as it goes against *saṃsāra*” (*saṃsāravāmācārāt*), which is explained by Jayaratha: “The [practice with the left hand] is opposed to the world of transmigration, excluded by the world and therefore a secret practice conducive to liberation.”⁸⁹

The point of *saṃkalpasatyabhāva* in 364ab is not clear to me.

verses 365cd–366ab

My restoration of the verse with three conjectures can only be called tentative, but *e* and *o* in Śāradā are easily confused and the *tra* in *trasta* can be explained as dittography.

The verse asserts that the religious practice based on this phonematic emanation inherits the main quality of the *kriyāśakti* described above: its power to overcome duality.

verses 366cd–368ab

This “great creation” (*mahāśṛṣṭi*)⁹⁰ is not on the same spatial and temporal level on which all processes of creation and resorption are supposed to take place. To interpret it only as the first creation, i.e. one preceding ‘normal’ *śṛṣṭi*, is thus not correct.

verse 368cd–370ab

The correlation of Aghora with the *kāraṇśvara* Brahmā, which – as we have said above – is anomalous, concludes the description of the five faces as identified with the five powers and the five *kāraṇśvaras*. The series starting with Īśāna/Sadaśiva and ending with Aghora/Brahmā is the following:⁹¹

<i>vaktram</i>	<i>kāraṇa</i>	<i>śakti</i>
<i>īśāna</i>	<i>sadaśiva</i>	<i>jñāna</i>

<i>talpuruṣa</i>	<i>īśvara</i>	<i>cid</i>
<i>sadyojāta</i>	<i>rudra</i>	<i>iechā</i>
<i>vāmadeva</i>	<i>viṣṇu</i>	<i>ānamān</i>
<i>aghora</i>	<i>brahmā</i>	<i>kriyā</i>

verses 370cd–373

See 80 for the quotation from his own *Bodhapañcadāsikā*.

⁸⁹ *vāmaḥ saṃsāraviparīto lokabahiṣkṛto muktyanugūṇo rahasya ācārah.*

⁹⁰ See PADoux (1990), p. 306ff.

⁹¹ See the tables in the introduction and 252.

Section 7 The Three Divisions of the Śāstra

verses 374-375ab

The following section, which concludes the first chapter of the *Vārtika* on the *pañcasrotas* (i.e. 15-399), has been excerpted by Jayaratha in his commentary on TĀ 1.18.¹

The editors of the *Kea* of the *Vārtika* supply a short explanation that is based on Jayaratha with 374.

What follows is a description of how the divisions of the Śaiva canon come about on the lowest level of speech, where we can finally talk about texts; even if they are still taught by deities to other deities and not yet "brought down to earth" by *avatārakas*. The first group of texts is the so-called Śiva division, ten texts which are attributed to specific combinations of the five faces: (1) Īśāna emerged, (2) Īśāna emerging, (3-6) Tatpuruṣa and Sadyojāta emerged and emerging, (7) the three together, (8) Īśāna and Tatpuruṣa, (9) Īśāna and Sadyojāta, (10) Sadyojāta and Tatpuruṣa.

This arrangement also explains why these three faces are excluded from consideration in the Trika (*śaḍardha*). As they stand exclusively for duality, their scope is too limited to be integrated fully into the non-dual schools.

verses 373cd-376ab

Jc's reading in 376b ("in the division called Śiva") is equally possible.

verses 376cd-377

As we have seen the three faces Īśāna, Tatpuruṣa and Sadyojāta represent duality; the combination of these with the left and the right face therefore produces a group which is supposed to teach a doctrine that is intermediate between dualism and monism.

If we ignore the interpretation in TĀ 1.18 for the time being, we seem to have three groups of six. The most straightforward interpretation is to form groups of two by combining Vamadeva and Aghora with the three faces mentioned before. The three groups can be formed, similar to the description of the *śivabheda*, by three states of emergence. I concede that -*udbhavaiḥ* in 377b contradicts this interpretation, but I cannot see another way of forming three groups of six. Instead of resorting to more complicated interpretations one might consider emending boldly -*udbhavaiḥ* to -*bhūtakaiḥ*.

The problem with this verse is that it cannot be brought in line with the description that Jayaratha gives of the *rudrabheda*, a description that is presumably based on the *Pūrvapañjikā*. I do not think that there is a problem of consistency; our author, for instance, describes the stages of *ānanda* differently in the TĀ and the second Kāṇḍa of the MVV without losing a word on the discrepancy. But if the assumption that the *Pūrvapañjikā* was an earlier work that was partly superseded by the *Vārtika* is correct, then the fact that Jayaratha's explanation is based only on the earlier source is noteworthy.

verse 378

Jayaratha's testimony gives interesting readings, but in this case, where it is likely that they stem from another text that might have had a slightly different version of the same verse (i.e. the *Pūrvapañjikā*), conflation should be avoided.

Cf. SANDERSON (1990b), 12.34-39, for the idea.

verse 379

I doubt that the transmitted reading *nāpunaruktatā* ("nothing that has not been said before") in 379d can be made to yield sense in this context. Jayaratha states in a slightly different context that there is *no* repetition in the combination of faces, and I cannot see what our author should have meant by the opposite.

verses 380-382

I have taken the repetition in *anyānya* (380a) as indicative of a distributive sense, rather than in the normal sense of "mutually" etc.

The passage emphasizes that the whole Śaiva Śāstra is valid, i.e. leads to true liberation. But as we have seen in 194cd-195ab there are differences as to whether this is accomplished directly, that is during one's lifetime, or gradually and slowly through further stages. For 380d compare the passage quoted in TĀV 13.303: *yataḥ śivodbhavāḥ sarve śivadhāmaphalapradāḥ*.

The position of this affirmation immediately after the Śiva- and the Rudra-division is intentional: the scriptures that follow, i.e. those associated with

¹ Translated in the introduction p.28ff.

Bhairava that are supposed to teach non-duality, naturally lead to Śiva, but at this point it is again emphasized that also the non-ultimate doctrines of the dualistic and other Śaiva Śāstras must eventually lead to Śiva, because they are taught by him.

verse 383-384

Bhairava facing south (i.e. symbolizing death) expresses the characteristic of Aghora/kriyā, which is to destroy duality, through his colour. To use a modern image, he is the "black hole" into which *māyā*, i.e. the appearance of an external world, is resorbed.

verse 385

The quotation is from *Vijñānabhairava* 85: "All space which rests in the heart one should contemplate as Bhairava. Into all that which is the reality of the splendour of the form of Bhairava one should enter."²

In his commentary on this verse Śivopādhyāya quotes the *Vārtika*, but includes in his quotation two lines with the *nirvacana* of the word *linga* that cannot be traced.³

It is impossible to say whether there were in Śivopādhyāya's times records of different states of the text, or – if the hypothesis of the *Pūrvapañjikā* containing a prior version of this doctrine is true – a conflation of both texts. In any case it seemed advisable to base the edition on the evidence of the manuscripts only.

It is probable that Abhinavagupta, like Śivopādhyāya, wanted to understand *mūrdhni* in 385c as "heart", as the Aghora-mantra itself ("om hūṃ aghorahṛdayāya namaḥ") contains the word.

verse 386

Pādas a and b are quoted from the *Vijñānabhairava* (verse 85). The metrical fault in pāda a appears in both editions of the text and is ignored by

2 *linam mūrdhni viyat sarvaṃ bhairavaivena bhāvayet | tat sarvaṃ bhairavākāratejastatvam samāviśet*

3 *linam samayatyākteḥ kṛte līṅganirvacanaṃ yataḥ | hṛdaye brahmarandhre ca viyat linam pare pade ||*

[385c-386 follows]
at mūrdhni vārtikāntare sarvaṃ jagat mūrdhni mukhyabhūte hṛdayabrahmarandhri-
vāte akāśarūpaṃ dvārārupam eva, antahkṛtasarvabhāvaparipūrṇam, sarvasamgrahā-
vāt kalurūpam ca akāśamayam eva cintayet, tadānu tasya sarvasya bhairavāyā-
pradīpātāntarvasamāveśaḥ | sarvasya ukta lakṣaṇaḥ parāpavacintanena paraprakāśanā
adibhūtam phalam | tejastatvaṃ cāprakāśarūpaṃ samāviśet arhat yōgi iti | eṣa prajñā-
samāveśaḥ sarvabhāvānāṃ dvāre bhūḥ ||

the translators (SILBURN and SINGH). Since the verse that follows in the *Vijñānabhairava* starts also with *evam eva*, but is metrically correct, we have to assume a corruption in the manuscript tradition of the Tantra. This must have spread through scribal 'correction' to the manuscript transmission of the *Vārtika*. As I assume that Abhinavagupta did not hold metrical faults as an acceptable feature of Tantric language, both the archetype of the Tantra and which is frequent in this Tantra. On the other hand there is an *amittat* metrical passage in the *Vijñānabhairava* (371b) which cannot be explained away easily. Śivopādhyāya interprets *durmāsāyām* as a night with clouded sky.

verse 387

This verse is obviously meant as a condensation of the techniques mentioned in the *Vijñānabhairava* that can be quoted in favour of Abhinavagupta's description of the darkness of Bhairava. The general idea seems to be based on the "meditations" in this Tantra, but the details are open to interpretation.

verses 388–389

The preceding passage was apparently intended as an explanation for the idea that in this process of dissolution the four faces lose their differentiating potential and can only give rise to non-dualistic scripture.

verse 390

The sixty-four Bhairavatantras are formed by multiplying the sixteen mentioned in the preceding verse with these four aspects, the source of which is not known.⁴ *yagapat* indicates that these scriptures are beyond time and duality.

verses 391–392

391a contains a metrical fault that could be averted by reading, for instance, *śambhu* for *śiva*, or *śarva* (in order to avoid conflict with 392).

The *tathā ca* in 392b is transmitted in only one manuscript of the Kashmirian edition of the text and should be secondary according to SRINIVASAN's rule 1.4.5.11.⁵

The author has now completed this account of the structure of the canon, that is, the descent from the higher level of speech, which is the Trika's own, to the

4 Jayaratha's treatment of the same passage in his commentary on TĀ 1.18 does not clarify the terminology.

5 See SRINIVASAN (1967).

fivefold reality which finally culminates in the Aghora face, furthermore the creation of concrete scriptures from those five faces, and the three-fold classification of those scriptures. The Trika, according to the preceding descriptions is more or less a special combination of the Aghora, the Vāma and the high-*śāstra* (śāstrāvordhva) face. But this is not enough for Abhinavagupta. For him the Trika subsumes even the Siddhānta, and this forms the topic of the few verses that conclude this chapter. The threefold division of the Śāstra into Śiva, Rudra and Bhairava, i.e. the state in which the utmost diversification of doctrine takes place, suddenly reduces the pentad to an underlying trinity. In other words, even on this comparatively external level the reality is that of the Trika rather than the Siddhānta. It is then only logical that the Trika cannot remain higher than and in antagonism to the Siddhānta, it must incorporate it as a lower level.

verses 393–394ab

This connects with verses 50 and 20cd by alluding to the equilibrium of these three powers in the highest stream. There are other ways to understand *vibhīṣa*, but the most likely interpretation is that the pentad of the Siddhānta is only an extension of the Trika, whereas the latter remains a scripture of greater essentiality for the specially qualified.

verses 394cd–395ab

As we have seen in 160 the Trika was conceived of as a combination of three streams out of six, namely the “uppermost” (*ūrdhvordhva*), the Vāma and the Dakṣiṇa. Here the fusion of the three results in the Kaula that has absorbed the characteristics of the “left” and the “right”: “The essence of all the Tantras [i.e. the uppermost], when resting on the left and the right and fusing into one, becomes the Kaula [level] in the Trika.”⁶ There is also evidence that this is a description of “ritual reality”.⁷

verses 395–397

The reading of TĀV 1.18 is exceptionally accepted in 396ef because it avoids the redundancy of *arāyam/ritayam*.

The verse is a description, not of the basic structure of the Trika as *śādarūpa*, but of the deity Trīśirobhairava, which obviously encompasses not only the left and right stream, but also Īśāna! We can only speculate on the background of

this doctrine; possibly it is meant to account for peculiarities in the worship of Trīśirobhairava in the lost Tantra of the same name.⁸ Jayaratha notes that the Trīśirobhairava is a *samānutantra* (TĀV 4.251), which can only mean that it is on a lower level of the Trika, a level which accommodates even the Siddhānta! Was the deity Trīśirobhairava worshipped with the three heads Īśāna, Tumburu and Aghora?

Apart from the reason mentioned above, the reading accepted from TĀV 1.18 contains a more plausible attribution of powers, for *aparā*, which symbolizes duality, should stand for Īśāna and Parā for Aghora (*dakṣa*), not vice versa.

verse 398

This verse is the conclusion drawn from 396. If Bhairava, i.e. the Kaula deity, encompasses the three powers that correlate to *ūrdhva*/Īśāna, Vāma and Dakṣiṇa, then those scriptures are rooted in the Kaula stream and eventually lead to the goal as defined in this essential Śaivism, namely the freedom from duality and contraction.

The details of interpretation are however less straightforward: judging from the context *kula* is used here as scripture of the Kula. As Tantras and Kulas are mentioned, it can only mean that Tantras denote lower scriptures and Kula “higher” ones, but it is not clear whether “Tantras” means only the Siddhānta scriptures, or includes those of the Vāma and Dakṣiṇa stream. Judging from the use of the word in one passage of the *Jayadrathayāmālā*⁹ the latter seems more probable. For the use of the word, compare also *Śrīkaṇṭhī* (prose passage following on verse 5).

verse 399

The first chapter of the *Vārttika* ends here with the quotation of the word *jñānacandra* from MVT 1.1., thereby implying that the preceding chapter was an explanation of the implied meaning of these two words.¹⁰

⁸ It appears from Kṣemarāja's commentary on *Svacchandatantra* 2.25 and his commentary on *Netraṇṭra* 10.1–10ab that the Trīśirobhairavatāntra belonged to the *dakṣiṇasrotas*.

⁹ *vāmadakṣiṇatantra* ye *akulāni kulāni* ye | *sauragāruḍa* ye *proktā advaitadrayasambhavaḥ* ... quoted in SANDERSON (1997).

¹⁰ Cf. TĀ 13.348 *trikārthavivṛṭtānandā*.

⁶ *śāstratantrasāram tu vāmadakṣiṇam āśritam | ekaṭra mīlitaṃ kaulam śrīśādarūpam* (TĀ 1.18.27).

⁷ SANDERSON (1996), p. 186, fn. 84.

Appendices

Appendix 1

The Śrīkaṇṭhī

The following appendix is a transcript¹ of the singular fragment of this important text which was discovered by Prof. SANDERSON in the *Nityādisaṃgrahaḥaḥbhidhānapaddhati*.² In the Paddhati the text is called *Śrīkaṇṭhī*; Kṣemarāja uses the same name,³ but also *Śrīkaṇṭhasaṃhitā*⁴ and *Śrīkaṇṭhīyasaṃhitā*.⁵

For several reasons I have not tried to edit the text: most of the names of Tantras in the many lists cannot be verified easily, and the characterization of scriptures are, without access to the texts that are described, difficult to follow. Even the emendation of corrupt passages is on insecure grounds, because there are more original "aiśa"-forms⁶ than in some of the parallels. In other words, if one focusses on the text of the *Śrīkaṇṭhī* itself, there is the dilemma that, in order to understand the text, parallels are needed that are more "correct", but the more correct may still be secondary.

Before an edition can be attempted it is therefore necessary to compare the lists with parallels. For the list of the twenty-eight Siddhānta-Tantras this has been done by GOODALL (1995), and for the sixty-four by SANDERSON (forthcoming).

For the present purpose, that is, to understand the possible influence of the *Śrīkaṇṭhī* on Abhinavagupta's philosophy, a transcript and a table of contents will nevertheless be instructive, even if the text remains partly unintelligible. Although I have not been able to trace a direct quotation from this text by

¹ This appendix is based on the results of a reading group in Śaiva manuscripts formed by Dominic Goodall, Harunaga Isaacson, James Mallinson, Judit Törzsök and the present author, during which a transcript of the first 150 verses of this text was prepared.

² The manuscript is Ms. Stein Or. d.43, Bodleian Library, Oxford.

³ *Svacchandatantrodyota* 9.109, 10.255 and 11.61.

⁴ *Stavacintānāvivṛti* 84; *Svacchandatantrodyota* 10.3–5.

⁵ *Śivasūtravimarśinī* on Sūtra 2.1; *Svacchandatantrodyota* 8.29.

⁶ There is undoubtedly original hiatus, secondary sandhi ("veden" Śe), wrong gender ("śaḥ" *don*² 184a, 327a/c) etc.

Attharvagupta, we must assume that it was known to him, since he quotes it for its description of the *pañcavratas*.

7.1 Summary of Contents

- 1-5 The expression of knowledge as sound.
 6-7 Seventeen forms of expression of this sound. The prose preceding verse 5 lists only sixteen: Veda, Vyākaraṇa, Tarka, Itihāsa, Purāṇa, Vaiśya, Śaiva, Saura, Bauddha, Ārhatta, Sāṃkhya, Yoga, Siddhānta, Kula, Kaula, Akula.
 8-15 The Veda and its corresponding deities and elements, its correlation with the faces, and to the parts of the syllable "om".
 16-19ab Grammar. Definition of the word *vyākaraṇa* and a list of nine grammars.
 19cd-25ab Tarka. Details not clear.
 25cd-34 Several topics: Itihāsa (25c), Pāñcarātra (29d).
 33-38 Smṛti, i.e. Purāṇa. List of eighteen Purāṇas.
 39-43 Yoga
 44-51ab Sāṃkhya
 52cd-69 Pāñcarātra. List of 116 Pāñcarātra-Saṃhitās.
 70-88 The division of the canon of Tantras taught by Sūrya.
 89-101 Several topics. Definition of Kula and Kaula in 99-101; the quotation in TĀV 29.4: *kulaṃ śarīram ity uktam* is perhaps of 99a!
 102-103 Vs. 96: *śaktipāta* and *dikṣā*; vs. 97: *prasādamantra*. The division of the Śaiva canon into ten and eighteen is mentioned in 102; thereafter in verse 103, the chapter on the seventeen-fold *śabda* is concluded.
 104-107 Here the five streams are described as the source of revelation. 104 attributes the different kinds of knowledge, i.e. worldly, vedic etc. to the five faces. See introduction, p. 14.

7 Commenting on the word *pañcamaṇtramahātmanā* in *Śivācchandanatantra* 1.29 he says: *pañcamaṇtramahātmanasya anena śrīkaṇṭhiyasaṃhitāyāyuktamānāṁśatābhīdāḥ* (1.29).

śatābhīdāḥ śāntāḥ śivāt paramakīrtanāt |

pañcamaṇtram śrīkaṇṭhiyasaṃhitāyāyuktamānāṁśatābhīdāḥ | [=1]

śatābhīdāḥ śatābhīdāḥ śivāt paramakīrtanāt |

tato jñātaṁ idam śarīram *pañcamaṇtram* śrīkaṇṭhiyasaṃhitāyāyuktamānāṁśatābhīdāḥ | [=5]

śatābhīdāḥ śatābhīdāḥ śivāt paramakīrtanāt |

- 108-112 List of the twenty-eight Siddhānta-Tantras. See GOODALL (1995), p. 228 and 233, for an analysis of this passage with all early parallels and an edition.
 113-125 Here the twenty-eight Tantras are described as coming from parts of the body of Śiva. For an edition of this part of the text with the help of a parallel in the (*Paṅskara*)*pārameśvara*, see GOODALL (1995), p. 230-31. The readings of the *Pārameśvara* are only given here where the text of our manuscript is clearly wrong.
 126-151ab Several topics: *tarka*, *saṃbandha*, *bheda*, *artha*, *pakṣa*.
 151cd-155 The twenty-eight Gāruḍa-Tantras.
 156-166 Subdivisions of the Gāruḍa-Tantras.
 167-200 20 Bhūtatantras (167cd-169) (with further characterization).
 201-219 Verse 201 seems to start a section on *pātālakhanda*, but it is not made clear how this segment fits in. Is it perhaps related to the *pātālakhanda* (see vs. 317)? The passage that follows would speak for such an interpretation: not only is the *picumata* mentioned here, also the definition of Kulas (205-207ab) and Kramas (207ff) points to the "secret" lower face. Against this interpretation stands vs. 219, where it is said that "this western face has summarily been taught".
 220-247 24 Dakṣiṇatantras.
 248-270ab 24 Vāmatantras.
 270-285 Sixty-four Tantras of the *sādāśīvaṃ cakram*. The list is quoted in TĀV 1.18, but with several discrepancies.
 286-328 The last portion contains a list of eight plus one "Kaulas" (309-311), and an important statement for our purpose in 315-317, where it is said that the system of six streams, namely the five plus the lower, is superior to the five streams. This conclusion, namely that the Śaiva revelation consists of six stream is reiterated in the penultimate verse (327).

लीकण्ठां तु विशेषेण यथोक्तमुपदिश्यते ।

ननु विमलान्ताच्छिवात्परमकारणात् ।
ज्ञानरूपं विनिष्कातमनवच्छदनं महत् ॥ १ ॥

कारणत्वं यदा प्रातं सोक्तत्वेति अनाहतम् ।
अरते यत्परं यस्मादक्षरस्तेन कीर्तितः ॥ २ ॥

यो ऽसावचिन्त्य इत्याहुः प्राणिनां प्राणधारकः ।
चिदात्मा सर्वगः स्वस्थः स्वसंवेद्यो निराश्रयः ॥ ३ ॥

जन्तूनां हृदयाब्जस्थो वदते नादरूपकः ।
आगोपालाङ्गना वाला स्नेच्छाः प्राकृतभाषिणः ॥ ४ ॥
जलेचराश्च ये सत्त्वास्ते ऽपि नित्यं ब्रुवन्ति तम् ।

नादरूपं हकारं तु हंस हंसेति सुव्रते ।
तद्वत्त्वन्नमिदं सर्वं चतुर्वर्गफलप्रदम् ॥ ५ ॥

अथातो वेदव्याकरणतर्कैतिहासपुराणवैष्णवशैवसौरबौद्धाहृतं सांख्ययोगसिद्धान्तं
कुलकौलाच्चकुलान्यपि

एवमादिकभेदैस्तु शब्दब्रह्म प्रतिष्ठितम् ।
तथान्यैर्वहृभिः शुभ्रैर्नामभेदैरनेकशः ॥ ६ ॥

एतं भेदाः सप्तदश मुख्यत्वे कीर्तिता मया ।
तेषां भेदं प्रवक्ष्यामि शुद्धविद्यागमोद्भवम् ॥ ७ ॥

अनन्तमुन्नयितांतागमोदितवर्त्मना ।
वेदंति प्रथमं यच्च तच्चतुर्धा प्रकीर्तितम् ॥ ८ ॥

ऋग्वेदः पृथिवी ब्रह्मा आपो विष्णुर्यजुः स्मृतः ।
रुद्रमन्त्रो भवेत्साम वाय्वीशो ऽथर्व उच्यते ॥ ९ ॥

In this transcript lacunae in the ms. are marked with U, illegible characters are in brackets. 1d अनवच्छदनं conj.] (=SvTU) अनच्छदवनं ms. 4d तम् conj.] तम् ms. 5d निरहेतुकः conj.] निरहेतुकः ms. 6d अनेकशः conj.] अनीकशः ms.

अध्यायानां सहस्रेण ऋचां लक्षैर्नेकशः ।
असंख्यैः शास्त्रसामान्यैर्वहृमन्त्रादिपरितः ॥ १० ॥

यज्ञविद्यासहस्रैश्च साङ्गोपाङ्गादिसंयुतः ।
मत्प्रसादजवक्त्रेण ऋग्वेदमवतारितम् ॥ ११ ॥

ततश्च व्याकृतं शास्त्रं कालान्तरनिमित्ततः ।
अथर्व दक्षिणं वक्तुं गृह्यसन्त्रालयं शुभम् ॥ १२ ॥

ऋग्वेदं पूर्ववक्तुं तु शब्दब्रह्मप्रवर्तकम् ।
स्मार्तं सर्वाङ्गसम्पूर्णं क्रियाभेदादिसङ्कुलम् ॥ १३ ॥

एक्षिमं साममित्युक्तं च्छन्दोध्ययनभूषितम् ।
हकारं हंसरूपं च हर्षति हायति गीयते ॥ १४ ॥

यजुक्त्वसामवक्तुं तच्चतुर्धा तु पद्यते ।
अकारश्च उकारश्च मकारश्चार्धमात्रकः ॥ १५ ॥

शैववैदिकजब्दादीन्शब्दार्थप्रतिपत्तये ।
प्रयोजननिमित्तं च धातुजब्दानुशासनम् ॥ १६ ॥

व्याकरोति यदा सर्वं तदा व्याकरणं स्मृतम् ।
नवधा तच्च विज्ञेयं कालान्तरनिमित्ततः ॥ १७ ॥

ऐन्द्रगालवशाकृत्यगार्ग्यवात्स्यकृतं तथा ।
कौत्यायनभट्टाङ्गगृह्यवेद्यकृतानि च ॥ १८ ॥
नव व्याकरणान्यैवं सर्वशब्दार्थकारणम् ।

प्रत्यक्षादिप्रमाणार्थप्रमाणं चाट्टया यथा ॥ १९ ॥
वाच्यवाचकसम्बन्धमनुमेयादिलक्षणम् ।
निङ्गान्निङ्गीति सामान्यं धूमादग्निर्धनात् स यः ॥ २० ॥

इत्या दृष्टा तमोरूपो जन्मी जनयिता यथा ।
गुणतर्कादिसत्तर्कनिमित्तो निरहेतुकः ॥ २१ ॥

17d-19ab inserted from margin ms. 21d तर्कादि conj.] भर्कादि ms.

अन्तःकरणं त्रित्वेति कर्मबुद्धीन्द्रिया दश ।

प्रकृतिस्त्रिगुणा देवि पुरुषः पञ्चविंशकः ॥ ४४ ॥

न च कर्तेति भोक्तेति संयोगात्फलमसृते ।

निष्पत्तिः पङ्कुरन्धेति अयस्कान्तो मणियेथा ॥ ४६ ॥

स्कटिकः सूर्यतेजेन तद्वद्भूतविनिश्चयः ।

विपर्ययाद्गुणानां तु पृथग्भोक्तृत्वकर्मतः ॥ ४७ ॥

बहुल्लत्त्वान्प्रसिद्धांश्च इति मानप्रमातृतः ।

अयसः समरे नित्यं प्रकृतिस्थो न मुच्यते ॥ ४८ ॥

प्रधानपुरुषान्तरं दृष्ट्वा प्रकृतिकेवलतः ।

अकर्ता भोग्यनिष्पत्तौ लोष्टवदनुकेवलतः ॥ ४९ ॥

मन्तः सांख्यविदामेवं प्राकृतं मतमुच्यते ।

पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ५० ॥

यदेतत्संख्यया ज्ञानं त्रिप्रमाणमुदाहृतम् ।

शतकोटिप्रविस्तीर्णं पाञ्चरात्रं प्रमाणतः ॥ ५१ ॥

तत्र भेदशतं पूर्णं षोडशाधिकमेव च ।

विष्णुना कथितं देवि पञ्चकालनिदर्शनम् ॥ ५२ ॥

नामभेदेन वक्ष्यामि संहितानां समासतः ।

नारायणी सङ्कर्षणी प्रद्युम्नी चानिरुद्धिका ॥ ५३ ॥

वैद्ययसी च कपिला आत्रेयी कालपौष्करी ।

भारद्वाजी च कालाख्या ऐन्द्री बौधायनी तथा ॥ ५४ ॥

स्वर्भानवी त्रयक्मेना कूर्माख्या शाङ्गुपायिनी ।

नारदी कौतुकी ताक्ष्यां प्रह्लादी पौष्करी तथा ॥ ५५ ॥

त्रिधा ह्यजिरा चैव तथा कालवपीयका ।

पञ्चाङ्गवा पञ्चकाल्या माया वैभविका तथा ॥ ५६ ॥

अन्तःकरणं ॥ ४४ ॥ प्रकृतिः ॥ ४५ ॥ पुरुषान्तरं ॥ ४६ ॥ पुरुषान्तरं ॥ ४७ ॥

स्कटिकः ॥ ४८ ॥ मन्तः ॥ ४९ ॥ सांख्यविदामेवं ॥ ५० ॥

वाग्मिष्ठा परमा सङ्ख्या और्वी सारस्वती तथा ।

सान्दर्शना तथा लक्ष्म्या नरनारायणी तथा ॥ ५७ ॥

हैरण्यगर्भा पीलन्त्या अथासुर्वदा नारदी ।

वाञ्जलिस्त्वथ शाण्डिल्या कौस्तुभाख्या च संहिता ॥ ५८ ॥

शेषानन्ता सात्वता च बार्हस्पत्याथ गालवा ।

सद्याख्या संहिता देवि तथा काश्यपिरेव च ॥ ५९ ॥

सौमन्ता चापि विश्वा च तथा त्रैलोक्यमोहिनी ।

चतुष्टयवतारा च नारसैही त्रिविक्रमा ॥ ६० ॥

इतादृशी क्रियासारं सन्तकौमारिका तथा ।

लोमहर्षणिका चैव विहगेन्द्रमतं तथा ॥ ६१ ॥

पागशर्था च कापित्थी तथा सौपर्णकेतुका ।

नातुरात्र्या च वायव्या जैगीशव्या च माण्डवी ॥ ६२ ॥

मात्वा कालपरा चैव वैकुण्ठद्युतगोतमा ।

नाचिकेता जामदग्नी वैशम्पायनिका तथा ॥ ६३ ॥

श्रीपत्नी चैव शाकल्या ऐश्वरी पार्थिवीतथा ।

हीताशनी ध्रुवान्ता च महामान्दारिमानवी ॥ ६४ ॥

नवामिकाप्याङ्गिर्मा आरुणा शाकटायनी ।

अय्यकाप्यादिवाराही तथा प्रद्युम्नकामिका ॥ ६५ ॥

ब्रह्माङ्गवा तु किन्नल्का तेजोस्रवणिका तथा ।

कण्टकुगा सत्यभामा मार्काण्डेया भवोद्भवा ॥ ६६ ॥

गुदाङ्गवा स्फोटमिहं तथा पातालकेसरिम् ।

मृतिभामा पद्ममूर्तिनिरुक्ता विश्वसम्भवा ॥ ६७ ॥

61c लोमहर्षणिका conj.] लोमहर्षणिका ms. 61d विहगेन्द्रं conj.] विहगेन्द्रं ms.

62d जैगीशव्या ms. 63c नाचिकेता conj.] नाचिकेता ms.

अन्तःकरणं चित्त्वेति कर्मबुद्धीन्द्रिया दज्ज ।
 प्रकृतिस्त्रिगुणा देवि पुरुषः पञ्चविंशकः ॥ ४५ ॥
 स च कर्तेति भोकेति संयोगात्कलमसृते ।
 निरप्रतिः पङ्क्तुर्न्येति अयस्कान्तो मणिवर्धया ॥ ४६ ॥
 स्रक्तिकः सूर्यतेजेन तद्वद्भूतविनिश्चयः ।
 विप्रवर्धयादृशानां तु पृथग्भोक्तृत्वकर्मतः ॥ ४७ ॥
 बहुलसत्त्वान्प्रसिद्धांश्च इति मानप्रमातृतः ।
 अक्षयः समरे नित्यं प्रकृतिस्थो न मुच्यते ॥ ४८ ॥
 प्रधानपुरुषान्तरं दृष्ट्वा प्रकृतिरकेवलः ।
 अकृतौ भाग्यनिष्पत्तौ लोटवदनुकेवलः ॥ ४९ ॥
 सत्त्वः सांख्यविदामेवं प्राकृतं मतमुच्यते ।
 पुरुषात्त परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ५० ॥
 यदेतत्संख्यया ज्ञानं त्रिप्रमाणमुदाहृतम् ।
 जतकोटिप्रविस्तीर्णं पाञ्चरात्रं प्रमाणतः ॥ ५१ ॥
 तत्र भेदशतं पूर्णं षोडशाधिकमेव च ।
 विष्णुना कथितं देवि पञ्चकालनिदर्शनम् ॥ ५२ ॥
 नामभेदेन वक्ष्यामि संहितानां समासतः ।
 नारायणी सङ्कर्षणी प्रद्युम्नी चानिरुद्धिका ॥ ५३ ॥
 वैद्ययसी च कपिला आत्रेयी कालपीष्करी ।
 भारद्वाजी च कालाख्या ऐन्द्री बौधायनी तथा ॥ ५४ ॥
 न्वर्मानवी त्रयक्सेना कुमाख्या शाङ्गुपायिनी ।
 नारदी कौतुकी ताक्ष्या प्रह्लादी पीष्करी तथा ॥ ५५ ॥
 जया हयजिगा चैव तथा कालवपीयका ।
 दशोडवा पञ्चकाल्या माया वैभविका तथा ॥ ५६ ॥

४५ प्रकृति conj.] प्रभृति ms. 50c पुरुषात्त conj.] पुरुषान्द्र ms.
 पञ्चरात्र ms. 55c ताक्ष्या conj.] तथ्या ms.

हस्तिहा परमा सङ्ख्या श्रीर्वा सांख्यवती तथा ।
 मान्दर्शना तथा लक्ष्म्या मन्मथरायणी तथा ॥ ५७ ॥
 हेमचन्द्राणी पीलस्यया अथामुर्वेदा भार्गवी ।
 कालनिम्बश्च शारिङ्गल्या कौस्तुभाख्या च संहिता ॥ ५८ ॥
 शशाङ्गला मातृता च दार्ढ्यस्यत्याथ गालवा ।
 महाख्या संहिता ऐन्द्रि तथा ॥ ५९ ॥
 नीमला चापि विद्या च तथा वेलाक्षमोहिनी ।
 चतुष्टयवताग च नारददी त्रिविक्रमा ॥ ६० ॥
 द्वावेयी क्रियासारं सत्त्वकौमारिका तथा ।
 सौमहर्षजिका चैव विहगैन्दुमन तथा ॥ ६१ ॥
 गङ्गाध्यां च कापित्थी तथा सौपर्यकेतुका ।
 जूतगण्या च वायव्या जैगीजण्या च साष्टडवी ॥ ६२ ॥
 मान्वा कालपरा चैव वैकुण्ठद्युतगीतना ।
 नाचिकेता जामदग्नी वैजम्पायनिका तथा ॥ ६३ ॥
 श्रीरवी चैव शाकल्या ऐन्द्री धार्थिवातथा ।
 हौताजनी ध्रुवान्ता च महामान्दारिमानवी ॥ ६४ ॥
 मग्निकाय्याङ्गिरसी आख्या जाकटायनी ।
 अण्काय्यादिवागर्हती तथा प्रद्युम्नकामिका ॥ ६५ ॥
 श्याडवा तु किङ्कल्या तंजोस्त्रवणिका तथा ।
 कण्ठशरा सत्यभामा साकोण्डेया भवोडवा ॥ ६६ ॥
 नृदार्ढवा म्कोटसिंहं तथा पातालकैसरिम ।
 संहिता पञ्चभूतिनिका विश्वसम्भवा ॥ ६७ ॥

५७ सौमहर्षजिका conj.] सौदमर्षजिका ms. 61d विहगैन्दुः conj.] विहगैन्दु ms.
 ६१ जैगीजण्या] जैगीजण्या ms. 63c नाचिकेता conj.] नाचिकेता ms.

शलधारा विश्वमुखी विश्वक्सेना अनुदृभा ।
देशावतारा प्रणवा पद्मगर्भा तु लोमशा ॥ ६८ ॥

क्षुपणां चैव दर्शयि शतं वै षोडशाधिकम् ।
संहितानां वरगोहे वैष्णवं परिकीर्तितम् ॥ ६९ ॥

प्रत्यक्षादिपरोक्षादिमामान्यमतलक्षणम् ।
उद्योगपरिणामं च न पुनर्जन्मलक्षणम् ॥ ७० ॥

कर्मसम्बन्धनास्तिक्या भावशून्यमिदं जगत् ।
यद्गतं तद्गतं चेति जलबुद्बुदसम्भवम् ॥ ७१ ॥

अः कर्ता का इव क्रियते मतं मानहतामिति ।
जीवादित्येति हृत्यं यद्गताकाशो तमोनुदः ॥ ७२ ॥

तत्त्वमोतिध्यानलक्षणं सौगणा मतमृतमम् ।
ज्योतीरूपमिदं सर्वं जगत्स्वावरजज्ञमम् ॥ ७३ ॥

बहुधा गीयते तच्च सौरभेदादिसम्भवम् ।
संहितार्थेति निष्पत्तिं तत्प्रवक्ष्यामि साम्प्रतम् ॥ ७४ ॥

मार्ताण्डी संहिता पूर्व महामार्ताण्डिकी तथा ।
तृतीयो भर्गशिखा च तथा भैरवशेखरी ॥ ७५ ॥

वेदमन्त्रादिसङ्गीता जैमिनीया च पञ्चमी ।
संहाराख्या तथा षष्ठी भास्करा समी स्मृता ॥ ७६ ॥

पराख्या चाष्टमी प्रोक्ता नवमी संयमा तथा ।
दशमी गृह्यचक्राद्वा महालक्ष्मी तथा परा ॥ ७७ ॥

सहस्रा द्वादशी प्रोक्ता करणा च त्रयोदशी ।
चण्डा च व्योमगर्भा च खगोल्का ॥ स्मरि ॥ ७८ ॥

वाङ्मयी चैव कारण्या यमुना च तथाजिता ।
तथा सूर्यशिखा नाम रश्मिचक्रा खगेश्वरी ॥ ७९ ॥

महोल्का च महोल्काख्या नभोल्का व्योममालिनी ।
कल्पाया पुष्पावती तथा साम्भाव्यसंहिता ॥ ८० ॥

वैश्वानरी प्रकाशा च संवताख्या च पिङ्गला ।
हनुमाख्या याज्ञवल्की जानकी यज्ञमेखला ॥ ८१ ॥

उद्देःश्रवाख्याप्यरुणा कालवैश्वानरी प्रभा ।
चण्डचेता महादेवा तथा व्याज्रीवताङ्गिका ॥ ८२ ॥

ताङ्गिका तेजति ॥ याक्षिका मोहताङ्गिका ।
जीवाको परमाकां च प्रशान्ताकां च वैद्युता ॥ ८३ ॥

धर्मश्रजा ज्ञानगर्भा तत्त्वगर्भा ॥ हा ।
दैर्घ्यगर्भा उत्पुष्पा तथाख्या इग्निमिद्री ॥ ८४ ॥

भवका ह्यात्मचेता च तथा पिङ्गलचेतका ।
स्वमायात्रया रोश्या व्यासा च सारणा ॥ ८५ ॥

वंन्दाख्या हेतिगजा सहिग द्रविडा तथा ।
श्रीवां च सारतिपटा मेरुस्यन्दा तथान्विकी ॥ ८६ ॥

महाचेता तेजगर्भा महाकैङ्करिका तथा ।
सूर्यधर्मा त्रयोदशात्मा सूर्यधर्मोत्तरा तथा ॥ ८७ ॥

व्योमाङ्गाया व्योमगर्भा पद्माशीतिस्तु संहिता ।
इत्येताः संहिता देवि मुख्यत्वे सौरभेदतः ॥ ८८ ॥

तक्षकलक्षभेदेन पादकेनावकेन च ।
ग्रन्थविस्तारभेदेन कथिताः पारमेस्वरे ॥ ८९ ॥

ग्रन्थलक्षणो नाम सौगणां तत्प्रमाणतः ।
सम्यगभिहितं यत्र अर्थं बहुभागमाकुलम् ॥ ९० ॥

श्रुतान्त्य महार्थं च संहितार्थं च तं विदुः ।
तान्त्रिकं यत्समुत्पन्नं स्मृत्वा यत्परिकीर्त्यते ॥ ९१ ॥

672 महाचेता [conj.] महैचेता ms.

सुक्ष्मशब्दविधानं च पटलं तेन भेदितम् ।
 आशुस्त्वसंधिविस्तारं क्रमाद्वादिनिर्णयम् ॥ १२ ॥
 सरोपुषं तु तं देवि ग्रन्थेभ्यः प्रतिपाद्यते ।
 पृथग्वस्तुसमुद्देन बहुग्रन्थार्थसंकूलम् ॥ १३ ॥
 आनुपुष्यं यो वादः स परिच्छेदपूर्वकः ।
 पृथग्वस्तुसु जीवा वै हेयोपादयत्नक्षणः ॥ १४ ॥
 साक्षाणुकासिको बन्धश्चिदचिद्वोधपूर्वकः ।
 भाग्यान्मुखत्ववर्तित्वाद्वैराग्यप्रतिपत्तये ॥ १५ ॥
 त्रिशासुः परमं तत्त्वं शक्तिपातस्य लक्षणम् ।
 वाचक्षपणहेत्यादिसुक्ष्मदेहविनाशनम् ॥ १६ ॥
 सक्षरं यत्परं शान्तं पदं प्राप्नोति निश्चितम् ।
 प्रसादाख्यं तु यन्मन्त्रं सिद्धान्तं समुदाहृतम् ॥ १७ ॥
 निर्यादितस्वरूपाणि भावानि परमार्थतः ।
 तन्मयः प्रानिसंयोगः स शाक्तः परिकीर्तितः ॥ १८ ॥
 कुल शरीरमित्याहुर्नोशिवं विद्यते क्वचित् ।
 स्वभावफलनिष्पत्तिर्नान्यत्परतरं पुनः ॥ १९ ॥
 विण्वादि यच्चतुर्थान्तसंस्थितं तत्कृतं स्मृतम् ।
 देवादेवादिकं सन्तु तच्चतुर्थो व्यवस्थितम् ॥ २० ॥
 गुह्यमन्त्रप्रकाशादि सर्वसंहारलक्षणम् ।
 कीलार्थमिति तदेवि सद्यःप्रत्ययकारकम् ॥ २१ ॥
 अधुना दशधा वैव शैवार्थः परिकीर्त्यते ।
 दशाष्टादशभेदेन रुद्रभेदादिलक्षणम् ॥ २२ ॥
 एतन्मन्त्रदशविधो भेदः शब्दादिसम्भवः ।
 मुखस्य कथितो देवि किञ्चिच्छब्दान्तरान्तरः ॥ २३ ॥
 १०० वाक्पुष्पं (TAV) conj. १००a चतुर्थो (TAV) conj. १००b
 १००c दशाष्टादश ॥ २३ ॥ १००d

ज्ञानः शब्ददेहस्तु सर्वविद्यात्मकः स्मृतः ।
 यत्किञ्चिद्वैदिकं ज्ञानं तत्सर्वं ब्रह्मनिर्गतम् ॥ २०४ ॥
 ईशकं तु तदा विष्णोर्गन्तसाध्यात्मनिष्ठयः ।
 ईश्वरानिमार्गं तु मन्त्राख्यं तु सदाशिवान् ॥ २०५ ॥
 चतुर्वर्गास्तु एवैते व्यापित्वं संव्यवस्थिताः ।
 अथ देवानिदेवस्य पञ्चमन्त्रसमस्तस्य च ॥ २०६ ॥
 पञ्चश्रोतांसि ज्ञानानि शास्त्रांतर्निर्निमित्ततः ।
 ऊर्ध्वतः पूर्वतः प्राच्या साम्य उत्तरतः क्रमात् ॥ २०७ ॥
 श्रोतम्युर्ध्वं भवेज्ज्ञानं शिवरुद्राख्यजं पुरा ।
 कामिकं योगजं चिन्त्यं माकूटमंशुमान्पुनः ॥ २०८ ॥
 शीतं मुक्षं तु साहस्रमंत्रितानन्तकं तथा ।
 शिवभेदाः समाख्याता रुद्रभेदज्युषं प्रिये ॥ २०९ ॥
 विजयं पारमेशं च निश्चाशोर्ज्ञातमेव च ।
 मुसविन्दं च सिद्धं च सन्तानं नारसिंहकम् ॥ २१० ॥
 चन्द्राहुं वीरभद्रं च आग्नेयं च स्वयम्भुवम् ।
 विमलं गैरवाहुं च विमलं किरणं तथा ॥ २११ ॥
 खलितं सौगभेयं च तन्वाण्याहुर्महेश्वरि ।
 अष्टाविंशतिभेदं तु ऊर्ध्वश्रोतांविनिर्गतम् ॥ २१२ ॥
 अष्टाविंशति ये तन्वा भुलोकं तु प्रकाशिताः ।
 शिवाद्यादुसमृत्पञ्चा भुक्तिमुक्तिफलप्रदाः ॥ २१३ ॥
 १०० वाक्पुष्पं (TAV) conj. १००a श्रोतांभेदाभवेज् ms. १००b शिवरुद्राख्यजं पुरा ।
 १००c शिवरुद्राख्यजं पुरा (TAV) १००d कामिकं । कामजं TAV १००e योगजं चिन्त्यं
 माकूटम् conj. योगजं विजयं माकूटम् ms. १००f रुद्रभेदज्युषं प्रिये । रुद्रभेदस्त्विमाज्युषं
 TAV १००g पारमेशं च । वैव निःश्वासं TAV १००h निश्चाशोर्ज्ञातम् एव च conj. ।
 निश्चाशोर्ज्ञातमेव च ms. १००i मंशुमान्पुनः TAV १००d नारसिंहकम् (TAV) conj. ।
 नारसिंहकम् ms. १००a चन्द्राहुं । चन्द्रांशं TAV १००c गैरवाहुं च । गैरवाः पञ्च TAV
 १००b तन्वाण्याहुर् conj. तन्वा व्याहृत् ms. १००e विंशतिभेदं तु । विंशतिभेदं TAV

बहुयन्त्राभेदे च तान्प्रवक्ष्यामि साम्प्रतम् ।
अष्टाविंशति ये भेदाः सा तनुः पारमेस्वरी ॥ ११४ ॥

शरीरं देवदेवस्य शब्दब्रह्मप्रतिष्ठितम् ।
अनुग्रहार्थं भूतानां नान्यथा कायसम्भवः ॥ ११५ ॥

मन्त्रमूर्तिः स भगवान्सादाख्यः परमेश्वरः ।
शरीरं रुद्रभेदैस्तु शिवभेदैश्च पार्वति ॥ ११६ ॥

सर्वमन्त्रा ॥ यत्वे ऽपि यो जानाति स वेदवित् ।
शिरःप्रभृति पादान्तं तत्प्रवक्ष्यामि साम्प्रतम् ॥ ११७ ॥

मूर्ध्नेस्तु विजयं ज्ञानं ललाटात्परमेश्वरम् ।
नेत्रेभ्यश्चैव निःश्वासं ज्ञानराजमनुत्तमम् ॥ ११८ ॥

श्रवणाभ्यां च प्रोज्झीतं मुखाच्च मुखविम्बकम् ।
स्कन्धयोः सिद्धसंज्ञस्तु संतानं कक्षदेशतः ॥ ११९ ॥

वक्षसो नारसिंहस्तु स्तनाभ्यां चन्द्रसंज्ञकम् ।
हृदयाद्वीरभद्राख्यमागनेयं जठरोद्भवम् ॥ १२० ॥

स्वायम्भुवं नाभिदेशात्पाश्चाभ्यां विसरं तथा ।
रीरवं पृष्ठदेशान्तु विमलं कटिदेशतः ॥ १२१ ॥

निष्ठात्किरणसंज्ञं तु ललितं चोरुयुग्मतः ।
ज्ञानभ्यां सौरभेयस्तु शिखायात्कामिकं तथा ॥ १२२ ॥

शिखाया योगजं चैव जिह्वायाश्चिन्त्यसंज्ञकम् ।
माकूटं मुकुटाज्जातं बाहुभ्यामंशुमास्तथा ॥ १२३ ॥

लाञ्छनत्रितयाहीनं मूक्षं कण्ठाद्विनिर्गतम् ।
दन्तेरेव च साहस्रं हस्तयोगजितं तथा ॥ १२४ ॥

राजयोग्यनामाख्यं तन्त्रं ताराणां द्वयम् ।
वा ऽन्यः परतरो भेदः शिखमन्त्रस्य पठ्यते ॥ १२५ ॥

संग्रहः स तु विज्ञेयः ऋषिदेवगणेश्वरः ।

तद्वद्वामदक्षिणभेदावष्टौ मूर्धापलक्षितौ व्याख्यास्यामः । तच्चैकादशभेदभिन्नसम्बन्ध-
निमित्तभेदसंज्ञाप्रमाणवक्तृत्वात् ... पूर्वस्वरूपशास्त्रार्थदर्शको वक्तव्यः ।

वाच्यवाचकसम्बन्धसर्वभेदादितिक्षणम् ॥ १२६ ॥

वाच्यो ऽर्थो वाचकः शब्दः स चार्थो बहुधा भवेत् ।
मन्त्रिमितं समागम्भे वस्तुपूर्वमहेतुकम् ॥ १२७ ॥

प्रतिपत्त्यादिसामान्यं सतर्कं आनुमेयकम् ।
शब्दास्तु पूर्ववदेव तथा च बहुभेदतः ॥ १२८ ॥

बाह्वनेद्यायिका बुद्धिः श्रुतिकारजतभ्रमः ।
मादृश्यत्वात्प्रपत्ये ऽथ ह्यतीतानागतं तथा ॥ १२९ ॥

प्रवर्तते निराकाङ्क्षं बुद्ध्यादि परिहीयते ।
अन्यभावगतत्वाच्च संवेद्येनैव भाव्यते ॥ १३० ॥

ऊहादिलक्षणं देवि स शब्दो बहुभेदतः ।
अनुग्रहार्थं भूतानां निमित्तः परिगीयते ॥ १३१ ॥

समागविनिवृत्त्यर्थं स्वतन्त्रत्वात्स चेच्छ्वरः ।
स्वभावेनैव जन्तुनामनुग्रहकरः परः ॥ १३२ ॥

मायाबन्धनिमित्तार्थं तद्वन्धान्मोचयेत्पशून् ।
सर्वज्ञत्वादिशास्त्रस्य निमित्तः परिकीर्तितः ॥ १३३ ॥

भेदो बहुविधो देवि बहुत्वाद्बन्धविस्तरात् ।
बुद्धिभेदं तु बाह्वानां जैवानां ईदृशेति च ॥ १३४ ॥

[118a] विजयं ज्ञानं conj.] (Pārameśvara) विजयात्मनं ms. 118d *राजमनुग्रहं
[118b] (Pārameśvara) *राजमनुग्रहं ms. 123a शिखाया conj.] शिखाया ms.
[123b] विहङ्गया conj.] जिह्वाया ms.

126 prose *वक्तृत्वात् conj.] *वक्ता श्रोता ms. 129c ऽथ conj.] यो ms. 134a बहुविधो
conj.] बहुविधो ms.

मन्त्रभेद मन्त्राधाना यौगणां ज्ञानसम्भवम् ।
 मन्त्राधिकारणां रुद्रभेदं वक्तुम्यानामनेकशः ॥ १३७ ॥
 शक्तिभेदं क्रियाभेदं मन्त्रभेदं च पठ्यते ।
 शब्दब्रह्मप्रभुतत्वाद्ब्रह्मचर्यादिभेदतः ॥ १३६ ॥
 मन्त्रात्मनश्च भेदाश्च मन्त्राभेदमुदाहृतम् ।
 कल्पप्रमाणैश्च पूर्वोक्ताः प्रत्यक्षाद्याश्च ये स्थिताः ॥ १३७ ॥
 स्वस्ययदनमन्यच्च तथा चानुभवः स्मृतः ।
 प्रमाणस्यैवात्र देवि शेषे ऽस्मिन्प्रगिरियते ॥ १३८ ॥
 धातानुसारं वाक्यार्थं सन्देहविनिवृत्तये ।
 शब्दावब्रह्मभेदेन अवतारविभेदतः ॥ १३९ ॥
 ऋक्ता यदभिसम्बन्धः सर्वशान्त्वप्रवर्तकः ।
 संज्ञयानुदिनो भूत्वा संसारविनिवृत्तये ॥ १४० ॥
 किमिदं केन कस्माच्च श्रोतःसम्बन्धलक्षणम् ।
 श्रान्तादिममुद्धृतं स्वेच्छया नावतारितम् ॥ १४१ ॥
 शिवादनन्तनाथेन ह्यनन्तान्मधुपागतम् ।
 तन्मन्त्रात्पतितं भूमावतारादृक्तेन च ॥ १४२ ॥
 इत्यागमाना सम्बन्धः क्रमायातस्तदागमः ।
 स्वरूपं कारणत्वेन सच्छास्त्रस्य विनिश्चयः ॥ १४३ ॥
 किमर्थं सर्वार्थानां तु तदर्थं बहुभेदतः ।
 शिक्षार्थान्यादिकं चार्थं योगार्थं आत्मलक्षणम् ॥ १४४ ॥
 शिवाय ईश्वरप्राप्तिज्ञानार्थं ज्ञयमुच्यते ।
 वाक्यार्थं वाक्यविषयिनीक्षां मांश्चमुच्यते ॥ १४५ ॥
 इत्युक्तां बहुधाकारैर्वा ऽर्थेष्टार्थाद्विभाव्यते ।
 अथवा ॥ १४६ ॥ ज्ञानावित्यादीं बहुभेदतः ॥ १४६ ॥

वर्गकति यदृष्टि शान्त्वदृष्ट्यानुसीयते ।
 श्रान्त्वदृष्टं यत्कस्मै यद्वर्गादिकलक्षणम् ॥ १४७ ॥
 शान्त्वदृष्ट्या कृतं यच्च तदर्थं वर्गको मतः ।
 इत्येकादशवन्ति तत्प्रकाराणां यन्महः ॥ १४८ ॥
 मन्त्रपक्षेण चैकेन शक्तिपक्षेण वा पुनः ।
 प्राप्यते येन पक्षेण शक्तिपक्षः स उच्यते ॥ १४९ ॥
 प्राप्यते यत्परं नित्यं शम्भुपक्षस्तदा भवेत् ।
 शृणुत्वे शब्दनिष्पत्तिर्भूतानां सन्निमित्ततः ॥ १५० ॥
 अवर्तमानं गृह्णन्ति मन्त्राणि तन्मन्त्राणां ।
 अष्टाविंशतिभेदेस्तु गारुडं हृदयं पुरा ॥ १५१ ॥
 माविन्युत्तरमज्ञं तु कलासामं कलानुत्तरम् ।
 हृद्गुह्यं विन्दुं विन्दुसारं कलांत्तरम् ॥ १५२ ॥
 पञ्चरात्रं शिवायागं शिवात्मनः शिवात्मनः ।
 पञ्चभूतं तु भेदाख्यं शिवभेदे च मानसम् ॥ १५३ ॥
 मालकण्ठं च कालाख्यं कालकूटं शतदुकम् ।
 वाकाजं कम्बलं काकं काकतुण्डं कटाहकम् ॥ १५४ ॥
 स्वर्णलक्ष्मिं सूर्यीयं शतं शतं शतं शतं ।
 इत्यष्टाविंशतिभेदा मया प्रोक्ताः समासतः ॥ १५५ ॥
 ऽपिर्नाशनाथं तु भूतानामनुकम्पया ।
 कुलनागादिगर्भार्थं बहुमन्त्रार्थसंकुलम् ॥ १५६ ॥
 चतुर्विंशतिभेदेस्तु हृद्गुह्यं कारं संज्ञितम् ।
 प्रथमं पञ्चरात्राख्यं पञ्चभेदात् भवेत् ॥ १५७ ॥
 हयग्रीवं कुमारं च गोमोदं हयग्रीवं च ।
 यत्तुण्डं शुभाण्डं च पञ्चभेदाः प्रकीर्तिताः ॥ १५८ ॥

150. शब्दनि पञ्चरात्रं conj.] मन्दनि पञ्चरात्रं ms. 154d कटाहकम् conj.] क-हकम् ms.
 155c इत्यष्टा conj.] इत्यष्टा ms.

सतथा तन्निदृशायामयान्पुत्र्येण कथ्यते ।
 शिखाशैव शिखा शैव या च सारं महाभटम् ॥ १११ ॥
 कर्णराज खीरभेद सतम ।। ह्यमानिनम् ।
 शिखासारं त्रिधा द्वे चण्डसारदिनक्षणम् ॥ ११२ ॥
 नृपिन्दुमीव महाकायं ततो वज्रशिखोत्तरम् ।
 पातालं तालचण्डं च अट्टहासविषोत्थनम् ॥ ११३ ॥
 अगध घोरतुण्डं च विषधर्मनं तथा ।
 दोलाख्य वेगचण्डं च ।। निवर्तकम् ॥ ११४ ॥
 गोनाथ भिण्डचण्डं च शाकलं जीवरक्षणम् ।
 दशचक्रं च भेदं च कथितं ते शिखोत्तरम् ॥ ११५ ॥
 नालदण्डं शिखाख्यं च तालोपुष्टं विलम्बिकम् ।
 तेरचवाख्य शिवाण्डं च राजमूलं महावलम् ॥ ११६ ॥
 कर्णोसोटपरादं च इन्द्रवज्रं महागदम् ।
 इति द्वादशभेदान् पञ्चाशतसमुद्भवाः ॥ ११७ ॥
 वाविष्यान्तुलसंज्ञान् सर्वे शैकमताः स्मृताः ।
 भेदाः ख्याता मया ह्येते शिष्या ।। स्वरूपतः ॥ ११८ ॥
 पश्चिम भुततन्त्राख्य शिवभेदगतं भवेत् ।
 तत्र द्वावाइयमीव करङ्गं कटकामयम् ॥ ११९ ॥
 कराटी मृण्डमालाख्यं काकोटं खट्वायणम् ।
 चण्डं चण्डासिधाराख्यं विकटं कटिमण्डलम् ॥ १२० ॥
 नृशाय च शिखाराव घघेरं सिद्धकोटम् ।
 अशरुहासमुद्दिष्टं सम्यगण्डं चटोत्कचम् ॥ १२१ ॥
 एक दृष्टविषयार्थं भूतानामनुकम्पया ।
 कलध्वनिर्विनाशार्थं पुष्पाद्रिं च भेदं ॥ १२२ ॥
 ११३. पश्चिम भुततन्त्राख्यः । पश्चिम भुततन्त्राख्यः ११४

निभूतं गेदुमन्त्रार्थं मालामन्त्रेण संकृतम् ।
 विकल्पाद्योपभाषणं दृष्टग्रहविदाग्नम् ॥ १२३ ॥
 अश्वत्थार्थैः पूर्णं येन ज्ञानेन नश्यति ।
 हेमाख्यं प्रथमं यन् श्वायुर्वेदाभिलक्षणम् ॥ १२४ ॥
 द्वितीयं बालरक्षार्थं द्वयार्थानि विश्रुतम् ।
 कटङ्गं स्फिकानां च नाशनाथं मुद्राहृतम् ॥ १२५ ॥
 रत्नकामनिवृत्त्यर्थं चतुर्थं कटकाहृतम् ।
 नेशमश्विनाशार्थं शल्यकर्मप्रवर्तकम् ॥ १२६ ॥
 रीतिशाम्बादिसंयुक्तं कराटी पञ्चमं स्मृतम् ।
 स्ववादादिमिद्वार्थं धानुवादाभिलक्षणम् ॥ १२७ ॥
 तदर्थं मृण्डमालाख्यं षष्ठं तन्त्रं प्रदर्शितम् ।
 मन्त्रवादादिकं सप्तं निभं ।। नाकुर्वन्निक्षणम् ॥ १२८ ॥
 मर्षाकर्षणयुक्तं च काकोटं सतमं स्मृतम् ।
 गृहज्वरविषादीनां मालामन्त्रैः समाकृतम् ॥ १२९ ॥
 सर्वव्याधिप्रशमनमष्टमं खट्वायणम् ।
 चण्डं रक्षपिशाचानां नाशाय नवमं स्मृतम् ॥ १३० ॥
 चण्डासिधारां दशमं सार्धेनक्षत्राय मतम् ।
 गमन्तीपधप्रान्त्यर्थं दमनामाप्रतिष्ठितः ॥ १३१ ॥
 नक्षत्रमोषधीनां तु पुष्पाद्रिवादिभेदनः ।
 मन्त्रराजसमुद्भूतं विकटं कादशमं स्मृतम् ॥ १३२ ॥
 परमैव्यविनाशार्थं चटकादिप्रसाधनम् ।
 भूतानां रत्निभेदाच्च अमरगण्डकमण्डलम् ॥ १३३ ॥
 द्वादशं च महादेवि येन ज्ञानेन मन्त्रभाक् ।
 सर्वं भूतं विनश्यन्ति योगिनी आकल्पी तथा ॥ १३४ ॥

यथार्थेनासमृद्धिं भूतत्रासं त्रयोदशम् ।
 रावोक्तञ्चाटथा यत्र भूतानां भयवर्धनः ॥ १८३ ॥
 मूढाभेदानि सर्वाणि योगिनीनां च लक्षणम् ।
 तथा ह्रस्मादिभेदं च नच्छिखानावकीर्तितम् ॥ १८४ ॥
 तन्त्रं चतुर्दशं देवि गुह्यमन्त्रार्थसंकुलम् ।
 एकभेदं तु भूतानां तथा व्याख्यादिलक्षणम् ॥ १८५ ॥
 ज्वरावतरणं यच्च तन्निवारणमेव च ।
 भूतयोनिषु सर्वासु तदंशानि विभागशः ॥ १८६ ॥
 शायन्ते येन तन्त्रेण घर्घरं तन्निपक्षम् ।
 नवलक्षप्रविस्तीर्णं बहुभेदेस्तु सङ्कुलम् ॥ १८७ ॥
 मन्त्रवादं तु यन्मुख्यं तदुक्तं सिंहकोटरम् ।
 घाटाट्टहासं देवेशि लुतापिटकनाशनम् ॥ १८८ ॥
 भूमिका ज्ञानसंयुक्तमृद्वष्टकसमन्वितम् ।
 यत्र प्रयोगसामान्यदृष्टनष्टादिलक्षणम् ॥ १८९ ॥
 इन्द्रजालादिसर्कोणं षोडशं परिकीर्तितम् ।
 देवतानां प्रमाणं च यजनमृद्विकर्मणि ॥ १९० ॥
 नक्तयागं गुह्यसूत्रं वाच्योच्चाटनलक्षणम् ।
 क्षुद्रकमादिकं यत्तु रौद्रमन्त्रपरिवृतम् ॥ १९१ ॥
 उच्छिष्टं नाम तज्ज्ञेयं तन्त्रं सप्तदशं स्मृतम् ।
 धारणाज्ज्ञानभेदं तु स्तुत्यादिसमलङ्कृतम् ॥ १९२ ॥
 स्थिरन्त्रं देहपिण्डाद्यजराव्याधिबिनाशनम् ।
 पराचिकीर्षतत्त्वं च परकाशप्रवेशनम् ॥ १९३ ॥
 श्रोत्रधीनां तु संयोगं स्थितत्वं रुद्ररतसः ।
 वर्णितं यत्र देवेन सर्वभूतहितशिना ॥ १९४ ॥

उच्छिष्टं न वरारोहे तन्त्रमष्टादशं स्मृतम् ।
 ऋद्धिर्कर्मणि भूतानां स्वस्थावेशादिलक्षणम् ॥ १९५ ॥
 प्रमाणं भूतं निःशेषं यत्र वर्णितम् ।
 ग्रन्थभेदेन सर्वत्र क्रियाभेदेन निश्चितम् ॥ १९६ ॥
 उदयं चैव मन्त्राणां सहारमन्त्रवर्णितम् ।
 अथ प्रमाणं निःशेषं लोकपालादिलक्षणम् ॥ १९७ ॥
 पूर्वा मसागरवना यत्रोक्ता परमेश्वरे ।
 ईशतयेन यत्पृष्ठं यत्पृष्ठं भृगुसूनुना ॥ १९८ ॥
 तत्त्वं यत्र चोद्दिष्टं यमघण्टं तु तं विदुः ।
 एकोनविंशतितमं सार्वकार्याप्रविस्तरम् ॥ १९९ ॥
 अपरं विषयं देवि सर्वमन्त्रालयं यत्रम् ।
 गवशादवतीर्णं यत् हुतात्कचम् ॥ २०० ॥
 गतालखण्डं प्रथमं हाटकेश्वरसंज्ञकम् ।
 दशधा तत्समाख्यातं तत्प्रवक्ष्यामि सागरतः ॥ २०१ ॥
 हाटकेश्वरघटाख्यं च तथा विषयसम्भवम् ।
 सर्वसंहारकं चान्यं तत्पातालशिखात्तरम् ॥ २०२ ॥
 कूर्मागमितं चैव सप्तमं काशपञ्चरम् ।
 गुहाण्वं पिप्पुमतं दशसामनिकां स्मृता ॥ २०३ ॥
 द्विधावतारखण्डं च तद्वर्षीमि यथार्थतः ।
 कुलाण्वं तु प्रथमं तथा कमचतुष्टयम् ॥ २०४ ॥
 कुलाण्वं तु दशधा यथावत्कथयामि ते ।
 कुलं महाकुलं चैव महाकालिकुलं तथा ॥ २०५ ॥
 विष्णुकुलं कामिकुलं कुलं चूडामणिं तथा ।
 कुलं भैरवसामान्यं तथा मातृकुलं शुभम् ॥ २०६ ॥

विष्ठाकृतं शक्तिकृतं कृत्वा ॥ प्रकीर्तिताः ।
क्रमभेद यथा देवि तत्त्वमामेन मे शृणु ॥ २०७ ॥

मृष्टिक्रमं कालिक्रमं संहारक्रमसंयुतम् ।
श्रवतारक्रमं चान्यदित्थं कमचतुष्टयम् ॥ २०८ ॥

मृष्टिक्रमं चतुर्धा तु भेदैर्भवति पार्वति ।
तागावतारं प्रथमं लक्षार्धं कथितं मया ॥ २०९ ॥

कुलावतारं द्वितीयं मन्वावतरणं तथा ।
ते वणि[ता]वताराख्यं चतुर्धा मृष्टिरुच्यते ॥ २१० ॥

कालिक्रमं चतुर्धा वै यथाभेदमुदाहृतम् ।
कालिक्रमं तु प्रथमं महाकालिक्रमं तथा ॥ २११ ॥

कालसंकरषणिक्रमं तथा पीठक्रमं स्मृतम् ।
संहारं च तथा वक्ष्ये यथावत्परमेष्ठि ॥ २१२ ॥

संहारक्रमपूर्वं वै भैरवीशक्तिसंयुतम् ।
कालाख्यं द्वितीयं नाम भावसंहारकारकम् ॥ २१३ ॥

सर्वसंहारसंगं च चतुर्थे परिकीर्तितम् ।
क्रममृष्टिः कुलमृष्टिर्भावमृष्टिस्तृतीयका ॥ २१४ ॥

॥ मृष्टिगुरुमृष्टिगिति मृष्टिक्रमं विदुः ।
अयोध्याखण्डसंगं यत्तृतीयं खण्डमुच्यते ॥ २१५ ॥

अष्टधा तत्त्वमाख्यातं तच्छृणुष्व महातपे ।
सद्विविज्जारादष्टिश्च विन्ध्यखण्डस्तृतीयकः ॥ २१६ ॥

चन्द्रिका खण्डसामान्यं तथा तागागणोद्भवम् ।
त्रयदशम्यसम्यङ् मित्रतारकमेव च ॥ २१७ ॥

नाम्ना वै सर्ववीरं च श्रुतत्खण्डत्रयं विदुः ।
पुस्तकटोत्कचं तन्त्रं कोटिभेदैर्नेकजः ॥ २१८ ॥

गुह्यादिपुत्रं चैव मन्वैस्सकृत्सुतम् ।
तत्तु पश्चिमं वक्त्रं समामात्कथितं मया ॥ २१९ ॥

दक्षिणे दक्षिणं मार्गं चतुर्विंशतिभेदतः ।
एतन्मध्ये महाघोरं घोरघोरं दिशा मुखम् ॥ २२० ॥

भीमखण्डपर्याख्यं च महावेतालसंगकम् ।
श्रीमताङ्गं महोच्छ्रान्तं कोधमून्मनभैरवम् ॥ २२१ ॥

वज्राख्यं कनलाख्यं च महाभैरवमेवम् ।
सिद्धयोगीश्वरीतन्त्रं योगिनीजालसम्भवम् ॥ २२२ ॥

पद्मानुत प्रपञ्चाख्यं विम्बभैरवकण्ठकम् ।
भैरवामृतमूक्तोच्चं तिलकं यामलं तथा ॥ २२३ ॥

तन्त्रे भेदा महादेवि यथावत्कथयामि ते ।
प्रथमं घोरघोरं तु तच्चतुर्धा प्रकीर्तितम् ॥ २२४ ॥

विद्युद्गोलं च वेतालं मलिचण्डं तृतीयकम् ।
गुप्तसर्वं चतुर्थं तु गुह्यभूतं महातपे ॥ २२५ ॥

महावेतालकं यं तु तद्विधा परिकीर्तितम् ।
शृङ्गालोक्तिं तु प्रथमं कष्टसर्वस्वमेव च ॥ २२६ ॥

महाघोरं प्रवक्ष्यामि दक्षिणस्रोतसोद्भवम् ।
वट्टकोटिप्रविस्तीर्णं चतुर्विंशतिभेदतः ॥ २२७ ॥

महाघोरं तु प्रथमं तथा चानन्दभैरवम् ।
नाकुलं चान्धि श्रीपूर्वं तथा विज्ञानभैरवम् ॥ २२८ ॥

अवारिचगन्धर्वच्छन्दं विद्याम्बच्छन्दमेव च ।
मार्गं स्वच्छन्दसंगं च रमस्वच्छन्दकं तथा ॥ २२९ ॥

गतपूत्रायकं चैव यः स्वच्छन्दः स्वतन्त्रकः ।
वेदिकालासकं नाम गुह्यमार्गं तथा शुभम् ॥ २३० ॥

दक्षिणे दक्षिणं मार्गं । दक्षिणे दक्षिणो मार्गं TAV

विन्दुस्वच्छन्दकं नाम नादस्वच्छन्दमेव च ।
 गौरवं कालदण्डं च ह्यलकाद्य तथैव च ॥ २३१ ॥
 क्रमोज्झितं च साटोपं चन्द्रगर्भं सुराचिंतम् ।
 मृत्युनाम चतुर्विंशं महाघोरमुदाहृतम् ॥ २३२ ॥
 घोरघोणं प्रवक्ष्यामि ह्यष्टमं यत्प्रकीर्तितम् ।
 प्रथमं घोरघोणं च नवकोटिप्रविस्तरम् ॥ २३३ ॥
 अष्टाशीतिसहस्राणि भैरवोत्तरनायिका ।
 चन्द्रिकाख्या भगवतीभेदैर्गीता तु पार्वति ॥ २३४ ॥
 लम्बोदरी नित्यतृता ह्युदयास्तमवर्जिता ।
 मन्त्रभेदेन कथिता भक्तानां हितकाम्यया ॥ २३५ ॥
 अतः परं मृत्युजिह्वं ततः शुष्काकुलं परम् ।
 वह्निपादं भीमशिखं हेरुनोर्मिकुलं तथा ॥ २३६ ॥
 चित्तुवादं कामदण्डमित्यष्टौ कीर्तिता मया ।
 दिशां मुखं चाष्टविधमधुना मतभेदतः ॥ २३७ ॥
 महावेतालसंज्ञं च नवमं कौलमेव च ।
 अधुना सांप्रतं देवि ह्यसिताङ्गं प्रकीर्त्यते ॥ २३८ ॥
 चतुर्धा प्रथितं तच्च कालपक्षेति विभ्रतम् ।
 ब्रह्मवाद्यं दुर्गाख्यं च कल्मषण्डति गीयते ॥ २३९ ॥
 महौच्छ्रप्सं ततो देवि दशधा परिपद्यते ।
 जिह्वाच्छ्रप्सं तथा कौली वीरभेदमतः परम् ॥ २४० ॥
 अष्टवीरेश्वरं चान्यमुद्रिकामं महाद्वृतम् ।
 शुद्धशिखामतं चापि तथा सारस्वतं मतम् ॥ २४१ ॥
 कालत्रिह्रं कवीर्गाख्यं सिद्धसन्तानकं तथा ।
 अतः परं प्रवक्ष्यामि क्रोधमुन्मत्तभैरवम् ॥ २४२ ॥

मदभयेन चाख्यातं सरहस्यं तु पार्वति ।
 अनामकं तु प्रथमं चन्द्रवृडामणिं तथा ॥ २४३ ॥
 त्रयाख्यं सप्तधा मद्रं वैजयं प्रथमं मतः ।
 शङ्खं मृदुचूडं च सारामृतमहोत्कटम् ॥ २४४ ॥
 पार्वतिं काक्षिम् ।
 किमन्यच्च विशानिलकमेव च ॥ २४५ ॥
 तिलकं भैरवाख्यं च यामलं परिपद्यते ।
 अष्टधा यामलं देवि मृत्रान्तं कथयामि ते ॥ २४६ ॥
 ब्रह्मं ब्रह्मभेदं विष्णुभेदं तथैव च ।
 यामलान्तर्गतं देवि इत्येतदक्षिणं मुखम् ॥ २४७ ॥
 उदक्प्रोतमि वामाख्यं चतुर्विंशतिभेदतः ।
 तेषां मध्ये महातन्त्रं नयसुत्रं नयोत्तरम् ॥ २४८ ॥
 महासंमोहनं चान्यद्वीणातन्त्रं शिखातन्त्रम् ।
 अजितं विजयं त्वन्यच्चिन्तामणिमहोदयम् ॥ २४९ ॥
 त्रिद्याभ्युदयनान्तं च चतुर्धामामृताद्गतम् ।
 क तथा ॥ २५० ॥
 कालाद्गतं तु प्रथितं षष्ठं गृह्याद्गतं स्मृतम् ।
 रश्मिधाद्गतमेतत् सर्वपुञ्जितकं तथा ॥ २५१ ॥
 मन्त्रार्धं । संज्ञं तु कथितं सारमृत्तमम् ।
 रत्नवक्त्रा स्मृता यत्र भगिन्यो भ्रातृभिर्महः ॥ २५२ ॥
 महागृह्यामिदं देवि न । च्यमनामकम् ।
 अतः परं कामधेनुं चतुर्धा परिपद्यते ॥ २५३ ॥
 रामगृह्यं तु प्रथमं शान्तिकं मानसं तथा ।
 श्रजतण्डं चतुर्थं तु ततो वक्ष्ये कर्मव्यकम् ॥ २५४ ॥

सन्धा भेदभिन्नं तत्प्रथमं च कर्मवकम् ।
समुद्रामिद्वितीयं तु स्तम्भाय मोहने तथा ॥ २५७ ॥

सिंहगजं वाजिमूखं नीर्वन्धं सतमं स्मृतम् ।
अनन्तं तु ततो वक्ष्ये पञ्चधा गणव ॥ ते ॥ २५६ ॥

अनामकं भिन्नशीर्षमेकवीरं बलोत्कटम् ।
अप्सरगजं तथा देवि शौकं शुक्राद्विनिःसृतम् ॥ २५७ ॥

वामदेवेन कथितं भागवस्य हितैषिणा ।
चक्रे द्वादशसाहस्री शौकाख्या संहिता जूमा ॥ २५८ ॥

महामन्त्रगणाकीर्णां सरहस्या तु पार्वति ।
यस्या अष्टावृत भूत देवैरात्मसमैः शृभैः ॥ २५९ ॥

वामाचार्यतैर्देवि ब्रह्माद्यैः कोटिसंख्यया ।
चतुष्कं तु ततो वक्ष्ये तच्चतुर्था प्रकीर्तितम् ॥ २६० ॥

जयाचतुष्कं प्रथमं विजयाख्यं तथैव च ।
जयन्त्याख्यं तृतीयं तु तथा चैवापराजितम् ॥ २६१ ॥

चतुष्कं प्रतिभेदश्च नवधा यत्र कीर्यते ।
महामन्त्रालय गृह ततो वै बीजपञ्चरम् ॥ २६२ ॥

तच्चतुर्था समाख्यातं पञ्चरं शक्तिपञ्चरम् ।
बीजपञ्चरकं देवि तथा सारस्वतं मतम् ॥ २६३ ॥

आनन्दाख्यं संहितार्थं लक्षणार्थविस्तरम् ।
सर्वमन्त्रादिसंयुक्तं भवरुद्राख्यजं महत् ॥ २६४ ॥

शर्वाख्यं चन्द्रशकलं सोमराजं कलामूखम् ।
तथा सिद्धमतं देवि पञ्चधा परिपद्यते ॥ २६५ ॥

किङ्करेशं ततो वक्ष्ये येन ज्ञातेन सिद्ध्यति ।
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kalā 'py unniśītāmani	55d
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kim ca sāstram idaṃ samyag	110c
kim cid yadi na kupyate	237b
kim cēsvareṇa sarvatra	340c
kim cātmagamahattvādī	338a
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kim nākarsati kim naiṣa	279a
kim nāma bhavātā jñātaṃ	139a
kim pate 'pi na kartrā	312b
kim muhur muhur etenā	224a
kim yādrglokasamsiddhi	324a
kim vā na prakatīkṛtam	285b
kim satyam kim tv asau kila	205b
kim sarvam itarad bhavet	74b
kim hi ekāṅkurasampattyai	225c
kimkaratvena bhāṣate	283b
kimva yāḥ kaś canāmarśa	30c
kimtu jāgṛtadādīnām	265a
kimtūpādhyuparaktecchā	215a
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ko 'py anyārūṣaṇāmakaḥ	248b
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krameṇa vedmi yugapad	72c
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kriyāsāktivijmbhayaḥ	356c
kriyāsāktisvarūpataḥ	359d
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kṣobhasaṃrambhanirbharā	46b
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jadasya kila lakṣaṇam	80b
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jadād vilakṣaṇo bodho	80c
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